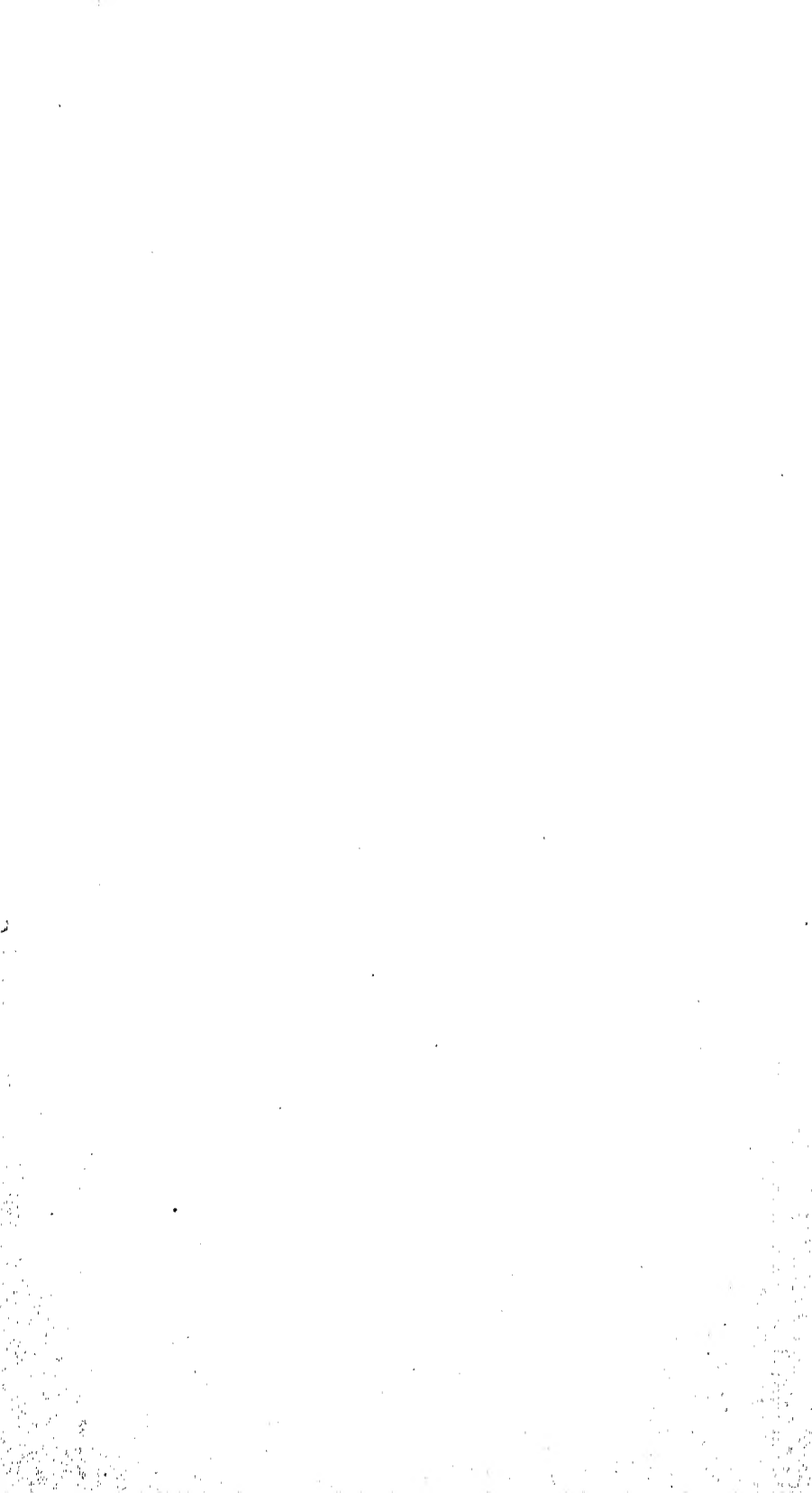


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AMERICAN ORIENTAL SOCIETY.

EDITED BY

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JOURNAL

OF THE

AMERICAN ORIENTAL SOCIETY.

Syrian Songs, Proverbs, and Stories; collected, translated, and annotated.—By HENRY MINOR HUXLEY, Harvard University, Cambridge, Mass.

INTRODUCTION.

DURING the summer of 1900, while living in Bhamdûn, a small village of the Lebanon, to the east of Beirût, I collected a number of songs and proverbs typical of the locality. My Arabic teacher, Sitt Râhîl Jôrjis Tâbit, first obtained these from the Christian natives, and then, at her dictation, I wrote them in the dialect of the region; in this vernacular they appear in

HOPKINS, PR. The stories are written in the dialect of Beirût.

Proceedings at the Beirût. In the vernacular in Arabic characters it is impossible to avoid certain inconsistencies. In every case I have written as they are pronounced: اذا and not اذا, ضهر, and not ضهر. I have thought best, however, not to write the phonetic form when this would introduce confusion. Cognition of a word by students of the classical language: namely, that in reading the transliteration, we write قال له, and not the phonetic form, قال له. The transliteration, on the other hand, is written strictly in accordance with the actual pronunciation. By so doing, I have, of course, been obliged to follow the principle which should govern the transliteration of the classical language: namely, that in reading the transliteration, we write قال له, and not the phonetic form, قال له.

List of Members. By so doing, I have, of course, been obliged to follow the principle which should govern the transliteration of the classical language: namely, that in reading the transliteration, we write قال له, and not the phonetic form, قال له.

literation, an Arabist should immediately be able to see how the word is spelled in the original. To quote the above example again, while writing قَال in the Arabic, in transliteration I have written *qallā*.

In some of the funeral songs, it will be noticed that at times the metre is decidedly defective. I have, however, left these songs, with all their imperfections, exactly in their original form, for only so will they show the actual compositions of the fellāhīn. In the same way, the stories are in the exact form in which they were first told. In the translations my primary object has been literalness and clearness, rather than literary excellence.

The Arabic text has been used as the basis in numbering the lines. The last word of a numbered line of Arabic text has the same number opposite the line in which this word occurs in the transliteration and the translation. For convenience of reference I have arranged the lines of the translations of the songs in the same relative positions occupied by the lines of the Arabic text.

An attempt has been made in the Bibliography to give the titles of all books and articles which are of importance to the student of modern Arabic. I have tried to make the list of vernacular texts as complete as possible. Several of the dictionaries, grammars, and books of proverbs, deal with the classical language.

I desire to express my thanks to Sitt Rāḥīl Jūrjis Tābit for her painstaking and conscientious help, without which my own work would have been impossible. To Professor Toy of Harvard University, and Professor Torrey of Yale University, I am under obligation for many valuable suggestions. I am indebted to Dr. Enno Littmann of Princeton University for his careful reading of the manuscript of the wedding songs, and to Sitt Rāḥīl Ḥalīl Ṣalībī of Montclair and formerly of Bhamdūn, for a final reading of the Arabic manuscript. Finally, my thanks are due to Messrs. B. T. Babbitt Hyde, Clarence M. Hyde, V. Everit Macy, and I. Newton Phelps Stokes, by whose generosity I was enabled to carry on the work in Syria.

TRANSLITERATION.

ʾ = ' . ' is used only when *hemza* occurs in the middle or at the end of a word.

ب = *b*.

ت = *t*.

ث = *t*.

ج = *j*. The soft French pronunciation of the letter *j*. Not the sound of *dj* found in many parts of Syria.

ح = *h*.

خ = *h*.

د = *d*.

ذ = *d*.

ر = *r*.

ز = *z*.

س = *s*.

ش = *š*.

ص = *s*.

ض = *ḏ*.

ط = *t*.

ظ = *z*.

ع = *3*. This symbol, used by Socin and others, seems superior to ' , which is used as the sign of the rough breathing in Greek. ع being a consonant, should, like the other consonants, have a symbol written on the line, and not merely a sign for breathing, written above the line.

غ = *g*.

ف = *f*.

ق = *k*. When ق is not pronounced, its position is indicated in transliteration by '.

ك = *k*.

ل = *l*.

م = *m*.

ن = *n*.

ه = *h*.

و = *w*.

ي = *y*.

VOWELS.

In the transliteration of the vowels, I have, in the main, followed Landberg and Jewett.

$a = a$ in the German *Mann*.

$\bar{a} = a$ a lengthening of a , often indicated by \bar{a} in the Arabic.

When the accent occurs on the syllable containing \bar{a} , the latter is written \bar{a} . This rule applies also to \bar{e} , \bar{i} , \bar{o} , and \bar{u} .

$\bar{a} = a$ with the *imāla*. Like the a in English *lad*.

$\bar{\bar{a}} = a$ a lengthening of \bar{a} . We have this sound in the Arabic words *كان* $k\bar{a}n$, *كتب* $k\bar{a}tib$, etc.

$u = u$ a neutral vowel pronounced as the u in English *hut*.

$e = e$ in English *met*.

$\bar{e} = ay$ in English *say*.

$\bar{i} = i$ in English *sit*.

$\bar{\bar{i}} = ee$ in English *seen*.

$o = o$ in German *Sonne*.

$\bar{o} = o$ in English *note*.

$\bar{u} = u$ in English *curve* is nearly the exact equivalent. Somewhat like the French *eu*, and the German \bar{u} .

$u = u$ in English *put*.

$\bar{u} = oo$ in English *boot*.

ai (diphthong) = i in English *mite*.

au (diphthong) = ow in English *cow*.

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All articles which I have been unable to consult are marked with an asterisk (*). Unless a special abbreviation is printed in *italics* after the title, reference to an article will be made simply by the author's surname.

LIST OF ABBREVIATIONS.

AJPhil = American Journal of Philology.

APCSGW = Abhandlungen der philologisch-historischen Classe der Königlich Sächsischen Gesellschaft der Wissenschaften.

AQR = Imperial and Asiatic Quarterly Review.

BA = Beiträge zur Assyriologie.

JA = Journal Asiatique.

JAOS = Journal of the American Oriental Society.

JRAS = Journal of the Royal Asiatic Society of Great Britain and Ireland.

PEF=Palestine Exploration Fund Quarterly Statement.

RL=Revue de Linguistique et de Philologie Comparée.

WZKM=Wiener Zeitschrift für die Kunde des Morgenlandes.

ZA=Zeitschrift für Assyriologie.

ZAOS=Zeitschrift für afrikanische und oceanische Sprachen.

ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft.

ZDPV=Zeitschrift des Deutschen Palaestina-Vereins.

ZV=Zeitschrift für Volkskunde.

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SYRIAN SONGS, PROVERBS, AND STORIES.

WEDDING SONGS.¹

All of the wedding and funeral songs which I collected were sung by women.

Songs in honor of the bride. These fall naturally into three groups: (a) Those sung before she leaves her father's house; (b) Those sung while she is going to the bridegroom's house; (c) Those sung after her entrance to the bridegroom's house.

(a) Before leaving her father's house.

1.

ايها قالوا عندك طويله قلت الرمح بالعسكر
ايها قالوا عندك صفرا قلت الشمع بالمسكب
ايها قالوا عندك بيضا قلت الياسمين ابيض

ايها قالوا عندك سمرا قلت احلى من السكر لي لي لي لي

ēha ḵālū zannik ṭawīlī ḵilt ir-rumḥ bil-askar

ēha ḵālū zannik safra ḵilt iṣ-šemaṣ bil-meskeb

ēha ḵālū zannik baiḍa ḵilt il-yāsmīn abyad

ēha ḵālū zannik samra ḵilt aḥla min is-sukkar lī lī lī lī.

They said that you were (lit. concerning you) tall; I said, The lance among the soldiers;

They said that you were pale; I said, Wax in the mould;

They said that you were white; I said, The jasmine is white;

They said that you were brown; I said, Sweeter than sugar.

The exclamation **ايها** at the beginning of each verse is variously pronounced *ēha*, *aīha*, or *īha*; Dalman has *awīha*. At the end of each song, there is a rapid repetition of the syllable *lī* in a very high pitch. These shrill cries of the women are called the **زلاغيط** *zalāḡiṭ*; singular, **زلاغيطة** *zalāḡiṭa*.

¹ For a brief description of the wedding customs, see Dalman p. 184 ff.

2.

ايها عيونك السود خلّتني انا غني

ايها وحاجبينك سببوا عرق الحياه مّتي

ايها كنت نايبه عزّ النوم متهنّيه

ايها اجى خيالك على بالي وجنّتي لي لي لي لي

*ēha sayyānik is-sād ḥallitnī ana ḡannī**ēha ū-ḥājbinik sibwā ʾurq il-ḥayā minnī**ēha kunt nāyimi ʾozz in-nōm mithennyi**ēha ija ḥiyālik ʾala bālī ū-jennennī lī lī lī lī.*

Your black eyes made me sing,

And your two eyebrows captured the essence of my life
from me;

I was sleeping happily in my deep slumber;

Your image came on my thoughts, and maddened me.

Cf. Littmann p. 61, No. 2.

3.

ايها بياضك بياض الورقه

ايها حمرة خدودك خلقه

ايها يا سعادة اللي بياخدك

ايها يا شاطره يا لبقه لي لي لي لي لي

*ēha bayāḍik bayād il-warrḡa**ēha ḥamrit ḥaddāḍik ḥalḡa**ēha yā saʿādī illī byāḥḍik**ēha yā šāṭra yā libḡa lī lī lī lī.*

Your fairness is the fairness of paper ;

The redness of your cheeks is natural.

Oh the happiness of him who will take you,

Oh clever and elegant one!

The ʿ of سعادة is pronounced as part of the following
word اللي.

Cf. Littmann p. 21, No. 64.

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4.

ايها بباضك بياض المرمري
 ايها شعرك فتايل عنبر
 ايها الك شامة عا راس خدك
 ايها سودا وما بتتغبر لي لي لي لي

cha bayādlik bayād il-marmar
cha šarrik fatāyil anbar
cha ilik šāmi ʾā rās ḥadlik
cha sauda ū-mā btitgḡbbor li li li li.

Your fairness is the fairness of marble;
 Your hair is braids of ambergris;
 You have a mole on the upper part of your cheek;
 It is black, and will not become dust-colored.

لك for the classical لك. عا for على. شامة: The Syrians regard a mole as a mark of beauty, particularly if there are hairs growing from it.

5.

ايها طلّت من طواقبها
 ايها لاحت بتراكبها
 ايها يا بيها جيب الشمعات
 ايها للعروس تا نجليها لي لي لي لي

cha ṭallit min ṭawāḡkiha *cha lāḥit bi-trākiha*
cha yā bēha jīb iṣ-šemazāt *cha lil-zarās tā niḡliha li li li li.*

She looked from her windows;
 She appeared with her Turkish ear-rings.
 Oh her father, bring the candles
 For the bride, that we may escort her (in her wedding-march).

Before leaving her father's house, the bride, holding a candle in each hand, and supported by old women, walks slowly back and forth three times through the length of the room. طَلَّتْ for اَطَلَّتْ. حَتَّى is used in place of the classical اَطَلَّتْ.

6.

ايها عروسي ودينا سلام ليكي
ايها سليتاتك ذهب تليف على ايديكي
ايها مقدر الماز يليف على جبينك
ايها غيبتي القمر من بين عينيك لي لي لي لي

éha zurāsī wddēna salām lēkī
éha slētātik deheb tlik za'īdēkī
éha mḡnddar il-māz yelīk za'ejbīnik
éha ḡaiyēbtī il-qamr min bēn zainēkī lī lī lī lī.

My bride, we have sent greeting to you ;
Your bracelets of gold befit your hands ;
The circlet of diamonds befits your forehead ;
You have caused the moon to disappear (by the
radiance of the diamonds) between your eyes.

ejbīnik for *jebīnik*. In regard to this pronunciation, Professor Torrey writes: "In a word of two or more syllables, beginning with a short open syllable, the first vowel sound is often transposed, so as to stand before the first consonant, instead of after it." Thus we have *mlīh* or *emlīh*, *ketīr* or *ektīr*, etc.

7.

ايها الله معك الله معك
ايها كتر البكي ما بينفعك
ايها ان كان مسمار في بيت ابوكي
ايها اقبعيه وخديه معك لي لي لي لي

ēha vlla mazik vlla mazik
ēha kutr il-bikī mā byinfuzik
ēha in kām mismār fī bēt abākī
ēha ōḥbazih ū-ḥudih mazik lī lī lī lī.

God be with you, God be with you,
 Much weeping will not profit you;
 If there is a nail in the house of your father,
 Draw it out, and take it with you.

The second half of this song means that on this great occasion of her life, the bride's father will allow her to take anything she wishes from his house, even to the very nails.

8.

ايها يا عروس قومي لنسير فيكي
 ايها عنا علالي مثل علاليكي
 ايها حماك حبيها وعزيها
 ايها اعملها بدال امك تربيكي لي لي لي لي
ēha yā ʿarūs qāmī lnsīr fīkī
ēha ʿanna ʿalālī mīl ʿalālīkī
ēha ḥamātīk ḥebbīha ū-ʿizzīha
ēha ʿasmīha biddāl immīk trabbīkī lī lī lī lī.

Rise, oh bride, let us escort you ;
 We have upper chambers like your upper chambers ;
 Love and respect your mother-in-law ;
 Make her, in your mother's place, train you.

عندنا for عنا. This contraction is common in the Lebauon and in the towns. To the south, particularly between Karak and Petra, I have heard the pronunciation *ʿandana*. This use of *l* with the first person of the imperfect with the meaning "let me," "let us," is comparatively rare. More frequent is the use of the verb *خلي*. The above form would be *خلينا نسير*.

Cf. Dalman p. 212. In place of *lnsīr*, Dalman has *lanzūr*.

(b) Song in the bride's honor, sung as she goes to the bridegroom's house.

9.

ايها عروشنا طالعه من دار ابوها
ايها يا عروس لبي ديال فسطانك
ايها مال النخل لمن شاف قامتها
ايها فتمح الورد من راس الطراييني لي لي لي لي

ēha zarāṣna ṭālza min dār abāha

ēha yā zarāṣ liminī dīyāl fustānik

ēha māl in-nḥl liman šāf kāmūtha

ēha fettaḥ il-ward min rās it-trābīnī lī lī lī lī.

Our bride is ascending from the mansion of her father.

Oh bride, raise the train of your dress.

The palm bent when it saw her figure ;

The roses opened from the ends of the branches.

(c) Songs in the bride's honor after her entrance to the bridegroom's house.

10.

ايها مين قال عنك سمرا يا طلعة البدر
ايها يا سمس مقشور يا عسل شهد
ايها انا لحط لك ضهري لقطّعتك النهري
ايها يا حبيبة قلبي ويا كنّة الدهر لي لي لي لي

ēha min qāl ʿanḵ samra yā ṭlʿat il-bedrī

ēha yā simsum maḳṣūr yā ʿasel šehdī

ēha ana lehṭṭ lik ḍaherī likṭṭaṣṭak in-nḥrī

ēha yā ḥabībet ḵlbi ū-yā kinnet id-ḍahrī lī lī lī lī.

Who said that you are brown, oh face of the full moon,

Oh peeled sesame, oh honey-comb?

Let me put my back for you, let me take you across the river.

Oh beloved of my heart, oh daughter-in-law forever.

11.

ايها دق لك طبول الفرع من دخلتك لباب الدار
ايها قتح لك الورد والنسردين والازهار
ايها بخورنا زعق وطرياتنا تشعل نار
ايها سلم تم اللي عليكي شار لي لي لي لي

ēha dōkē lik ṭubāl il-furūḥ min daḥlūtik li-bāb id-dār
ēha fettāḥlik il-ward win-nisrīn wil-azhār
ēha bñḥārna zarak ū-traiyātna tššil nār
ēha sellim tinnu illi zālēki šār li li li li.

The drums of happiness played for you since your entrance to
the door of the mansion;
The roses and the white roses and the flowers opened
for you;
Our incense burned high, and our chandelier will blaze with fire;
(God) give peace to the mouth which advised you.

ثريانا for طرياتنا.

12.

ايها اهلا وسهلا بالحلوة اليوم ضيفتنا
ايها اهلا وسهلا بالحلوة اليوم شرفتنا
ايها كنتي غريبة واليوم صرتي كنتنا
ايها بشرت فيكي يا حبيبة كل عيلتنا لي لي لي لي

ēha āhel' au-sēhela bil-heḥwi il-yōm ḏaifitna
ēha āhel' au-sēhela bil-heḥwi il-yōm šarrnfitna
ēha kunti ġrībi wil-yōm šprtī kinnitna
ēha bešsert fiki yā ḥabībit kill zailitna li li li li.

Welcome to the beautiful one, to-day she is our guest;
Welcome to the beautiful one, to-day she has honored us.
You were a stranger and to-day you have become our daughter-in-law;
I have given the good news of you, oh beloved of all
our family.

After the letters ح, خ, ص, ض, ط, ظ, ع, غ, and ق, ى is generally pronounced *ah*. To this rule, however, there are many exceptions. There are differences according to locality: in Beirût and its vicinity صيف and ضيف are pronounced *ṣēf* and *ḍēf*; in the Lebanon, *ṣaif* and *ḍaif*. هالك (contraction of هكذا) in Beirût is *hēk*, in Northern Lebanon, *haik*.

13.

ايها يا بيضة يا غضة

ايها يا سمكه في البحر تلعب بسناسل فضة

ايها حطينا لابوكي من المال تا يرضي

ايها اصلحي بيننا ما عاشت البغضة لي لي لي لي

ēha yā baidū yā ḡuḍḍa

ēha yā semeki f'īl-būḥnr tilsab bi-sināsīl fuḍḍa

ēha ḥwttēna lubākī min il-māl tā yōrḍa

ēha ūṣellī bēnna ma ʾāšit il-buḡḍa lī lī lī lī.

Oh fair, oh fresh one,

Oh fish playing in the sea among chains of silver;

We paid the money to your father, so that he should be satisfied;

Make peace between us; may the hate not survive.

Cf. Dalman p. 264.

Songs in honor of the bridegroom.

14.

ايها شوها العريس اللي حبه بيت حماه

ايها كبيرهم وزغيرهم وقعوا بهواه

ايها قال العريس انا حبيتهم اكثر

ايها نزلوا على قلبي احلى من السكر لي لي لي لي

ēha šā hel-zarīs illī ḥebbāh bēt ḥmāh

ēha kebīrhum ū-egḡīrhum wəḡkəzū bi-ḥāwāh

ēha ḥāl il-zarīs ana ḥabbēthum aktar

ēha nizlū ʾala ḥalbi aḥla min is-sukknr lī lī lī lī.

What bridegroom is this, whom the family of the mother-in-law loved ?

Their eldest and their youngest fell in love with him.

The bridegroom said, "I loved them more;

They made an impression (lit. descended) on my heart
sweeter than sugar."

for the classical *العروس* *for* *زغيرهم* *for* *ها العريس* *صغيرهم*.

15.

ايها حلت الصلا حلت الصلا

ايها وارتفعت النجمة فوق بواب العليا

ايها يا مين يبشّر ميمته

ايها تكلل عريسنا اكليل الهنا لي لي لي لي

cha ḥallit is-ṣṣla ḥallit is-ṣṣla

cha wirtefaẓit in-nejmi fōḥ buwāb il-ʔölyu

cha yā min yebēššir mēmtū

cha tekallil ẓarīṣnu eklīl il-hena lī lī lī lī.

The service is finished, the service is finished,

And the star has risen above the doors of Heaven.

Oh who will give his mother the good news ?

Our bridegroom has been crowned with the crown
of happiness.

اميمه *for* *صلاه* *for* *صلا*. The verb
تكلل has come to mean simply "to be married" (see Wortabet).

Miscellaneous songs at weddings.

16.

Song to the bridegroom's family.

ايها عصفور عا الدايه بلبل يترغل له

ايها اخدين بنات الاصيل الله يسهلهم

ايها انا لروح للسلطان عبد الحميد واقول له

ايها لحظه من عروستنا بتسوى عسكر كته لي لي لي لي

ēha zaṣṣār zād-dālyi bilbul yitmǧillū
ēha ilḥādīn bināt il-aṣṣyil ulla yesehhūllum
ēha ana lerālī lis-sultān zabd il-ḥamīd ū-killū
ēha lḥiṣa min zarāṣitna btiswa zaskarak killū lī lī lī lī.

A bird on the vine, a nightingale will sing for him;
 (You are) taking the daughters of the nobles, may God
 help them.

Let me go to the Sultān Zabd il-Ḥamīd, and say to him,
 "A glance 'from our bride is worth the whole of your
 army."

يترغل له: the root *رغل* seems to be derived from the classical form *غرد*, which has the same meaning. When a pronoun occurs with the preposition *ل*, the resulting word is pronounced as though it were a part of the preceding verb; in the present case this has resulted in pronouncing the two words in such a way that the *غ* is pronounced without the *šedda*, which would regularly be found in this form of the verb. *killū*: in the vernacular, the *l* of the first person singular of the imperfect is often omitted.

Cf. Dalman p. 212, Littmann p. 61, No. 8.

17.

Song for the priest.

ايها يا خورينا يا لابس
 ايها يا سكر اليابس
 ايها يا معبد الصبيان
 ايها يا مكلد العرايس لي لي لي

ēha yā ḥūrīna yā lābis *ēha yā sukkar il-yābis*
ēha yā mazammid iṣ-ṣubyān *ēha yā meklūl il-zarāyis lī lī lī.*

Oh our priest, oh well-dressed one, Oh dried sugar;
 Oh baptizer of the boys, Oh marrier of the brides!

Cf. Littmann p. 22, No. 85.

18.

A girl's song for her four brothers.

ايها اخوتي اربعة اربعة يا ربّي خليهم
ايها يلعبوا بالسيف والترس قدام باب علاليهم
ايها اطلّ من الشباك امهم وتناديهم
ايها وتصرخ بالصوت يا ربّي خليهم لي لي لي لي

ēhu aḥātī arbaṣ arbaṣ yā rbbī ḫallīhum
ēha yilzabū bis-sēf wit-tōrs qaddām bāb alālīhum
ēha iṭṭull min iṣ-šibāk ammhum witnādīhum
ēhu ū-tiṣrḫ bis-ṣawt yā rbbī ḫallīhum lī lī lī lī.

My brothers are four, four, oh Lord, preserve them;

They play with the sword and the shield before the door
of their upper chambers.

Their mother looks from the window and calls them,

And cries out, Oh Lord, preserve them.

اطّل for تطلّ. Cf. Littmann p. 22, No. 77.

19.

A girl's song for her small brother.

ايها خي الزغير دراع الجوخ بيلمّه
ايها اجي ورد الجوري لخدمته وشّمّه
ايها سمّوا يا بنات سمّوا
ايها تعلّموا يا شباب لعب الجريد ممّه لي لي لي لي

ēha ḫaiyī iz-zǧīr drāz ij-jāḥ bilimmū
ēha ija ward ij-jārī lī-ḥōdemptu ū-šemmū
ēha semmū yā bināt semmū
ēha tazallemū yā šebāb lūzḫ ij-jerīd minnū lī lī lī lī.

A *drāz* of cloth will cover my small brother;
The roses of Bengal came to his service, and he smelled
them.

Pronounce the name of God, oh maidens, pronounce the name
of God.

Learn from him, oh youths, the play of the sticks.

A *drāz* is about 26 inches. ستر: to pronounce the name of
God is to guard against the influence of the Evil Eye. Cf.
Dalman p. 186. لعب الجريد: a game in which the players
throw short light spears at each other. Sometimes played on
horseback.

20.

A girl's song for her two brothers.

ايها اخوتي تنين ملى تنين
ايها يا حبة الدلو على الجبهتين
ايها لبا راحوا لعند افنديهم وحكوا ها الكلمتين
ايها تغامزوا الحكم وقالوا ها الشباب من اين لي لي لي

ēha aḥūtī tnēn millī tnēn

ēha yā ḥabbī il-lālū zalaʿj-jibhetēn

ēha linna rāḥū laʿzūd efendihum ū-ḥakū hel-kilmētēn

ēha teḡāmazū il-ḥekkām ū-ḥālū heš-šebāb mnēn lī lī lī.

My brothers are two; what two!

Oh pearl on the two foreheads!

When they went to their Effendi and spoke these few words,
The governors exchanged looks, and said, "Whence these
young men"?

21.

Song for a young man present at a wedding.

ايها قولوا يا ناس كلکم قولوا
ايها شوها الشاب الطريف ومزينه طوله
ايها تمه خاتم دهب محبوك بلولو
ايها عقبال امه وحياته يزلغطوا له لي لي لي لي

ēha kālū yā nās killikum kālū
ēha šū heš-šebb iz-zmīf ū-mizēnū tālū
ēha timmū hātīm deheb mahbūk bi-lālū
ēha ʔkbbāl immū ū-huīyātū ʔizuljūtālū lī lī lī lī.

Say, oh people, all of you say,

Who is this handsome young man, whose ornament is his
 height;

His mouth is a ring of gold set with pearls.

I hope that his mother and his sisters will sing for him.

(cf. Littmann p. 18, No. 39; p. 63, No. 11.)

22.

Song for a small boy named ʔādīl.

ايها عادل زغير عا بسط الحرير يمشي
 ايها كفّه حنّا صبيعه زبد محشي
 ايها سألت ربّ السماء والواحد العرشي
 ايها كان القمر بالسماء شو نزلّه يمشي لي لي لي لي

ēha ʔādīl ʔnīwīyūr ʔā bust il-ḥarīr yimšī
ēha keffū mahanna ʔnhīzū zebed mehšī
ēha se'elt rubb is-semā' wil-wāḥid il-ʔaršī
ēha kān il-qamr bis-semā' šū nézzelū yimšī lī lī lī lī.

ʔādīl is small, and he walks on carpets of silk;

His palms are colored with henna, and his fingers are
 smeared with ointment.

I asked the Lord of Heaven and the Enthroned One (lit. the one
 of the throne);

“The moon was in the heavens, what brought it down to
 walk?”

Henna is put on the hands as a sign of rejoicing.

23.

Song for the guests while food is being served.

ايها صحتين وحمّة ايها اربع عوافي معها
 ايها اربع غرايف سمسّم ايها على كلّ حبه حمّة لي لي لي لي

ēha ṣaḥlētēn ū-ṣaḥḥa ēha arbaṣ zawāfī mazḥa
ēha arbaṣ ḡrārījir samsan ēha zala kill ḥabbī ṣaḥḥa lī lī lī lī.

A double health and a health, And four healths with it;
 Four sacks of sesame, For every grain a health!

غراير: 1 ḡrārī = 12 midds, or 216 litres.

(Cf. Jessup p. 329, Littmann p. 23, No. 95.

24.

Song for a young man.

ايها يا خواجه بطرس يا سيفين يوم الحرب
 ايها يا شمع مكّة وضو القمر عا الدرب
 ايها باعت لك السلطان يا سميع القلب
 ايها اقتل واشنق وعلّق المشنقة عا الدرب لي لي لي لي
ēha yā ḥwāja butrus yā sāfēn yōm il-ḥarb
ēha yā šemaz mekki ū-daw il-kammr zād-derb
ēha bāzōtlak is-sultān yā sejis il-ḥalb
ēha ūktul wishnuḳ ū-sallik il-mešnaḳa zād-derb lī lī lī lī.

Oh Ḥwāja Butrus, oh two swords in the day of war,

Oh candles of Mekka, and light of the moon on the road!

The Sultān is sending (word) to you, oh upright of heart,

"Kill and hang and erect gallows on the road."

The title خواجه is applied only to a man who is a Christian.

FUNERAL SONGS.¹

25.

Song for a young unmarried woman.

حملت ستّ الصبايا حملت بدّها تروح
 حملت من دار ابوها والغطا الابيض يلوح
 غراب البين اجى وراها قال بلاها ما بروح
 يا بيها حلوف عليها بنتك ما تخلّيها تروح
 وحياء بيّ عا الدار ما بقى لي رجوع 5

¹ See Dalman p. 316.

<i>ḥammelit sitt iṣ-ṣpāya</i>	<i>ḥammelit biddha trāḥ</i>
<i>ḥammelit min dār abūha</i>	<i>wil-ḡnṭa il-abyad ḡlāḥ</i>
<i>ḡwāb il-bēn ija werāha</i>	<i>ḡāl belāha ma brāḥ</i>
<i>yā bēha ḥlāf zālēha</i>	<i>bintak ma ṭḥallīha trāḥ</i>
<i>wā-ḥayāt bēyī . . .</i>	<i>zā'd-dār ma buḡdli rejūv. 5</i>

The princess of the maidens is ready (lit. has packed);

ready and she wishes to go;

Ready (to go) from the mansion of her father,
and the white veil gleams (about her).

The Raven of Death came before her,
he said, "Without her I shall not depart."

Oh her father, swear for her,
that you will not (lit. do not) let your daughter go.

"By the life of my father,
for me there will be no return to the mansion." 5

ست: in the translation, I have given the original meaning of "princess," rather than the ordinary meaning of "lady."
احلف for حلف.

26.

Song for a young woman.

على آيش بندبك يا نعنوعتي	تحت فيّ الجوز بضو القمر
كيف بندبك وبيك غايب	والشمع بجيبته وما عطاني خبر
<i>talēš bindbik yā nawnūṭi</i>	<i>taḥt fēy ij-jōz bi-ḡau il-kumūr</i>
<i>kiḥ bindbik ū-bēyik ḡāyib</i>	<i>wiṣ-ṣemaz bi-jēbtū ū-mā zaṭānī</i>
	<i>ḥabbūr.</i>

Why must I mourn you, oh my delicate one,
under the shade of the walnut-tree, in the light of the moon?
How shall I mourn you and your father absent;
and the candles are in his pocket, and he gave me no word.

الشمع: in the vernacular, both شمع and شمعات are used for the plural. In funeral songs, a girl is often likened to a bride. For the use of the candles in this connection, see note to No. 5.

27.

Song for a married woman.

يا ست ساره يا وردة مغضه
يا كوكب بقنديل فضه
يا جرجي سرع للحكيم جيبه
الاخوه بفراقك ما بتراضى
يا ست ساره يا سكر نباتي
يا قمع الزبد مع البنات
يا ست ساره يا غبنك تموتي
متلك ما تجيب الوالدات

yâ sitt sâra yâ wördi mǧuḏḏa
yâ kaukeb bi-ḡandil fuḏḏa
yâ jörji sraḏ lil-ḡakīm jībū
il-öḡwī bi-fḡāḡik ma btörḏa
yâ sitt sâra yâ sukkar nebātī
yâ ḡumiz iz-zebed maḏ il-binātī
yâ sitt sâra yâ ḡnbnik tmātī
mitlik ma tǧib il-wāldāt.

Oh Sitt Sâra, oh fresh rose,
oh star in a silver lamp!
Oh Jörji, hasten to the doctor, and bring him;
the brothers will not consent to your departure.
Oh Sitt Sâra, oh sugar-candy,
oh cruse of perfume among the maidens;
Oh Sitt Sâra, oh the affliction for you to die!
The mothers will bear no more like you.

است : see note to No. 25. اسرع for سرع.

28.

Song for a married woman, who died in childbirth.

تأبته طالعه بطقمها الكشميري
لابسه الحاتم بايد اليمين
طالبة ابوها بدّها تقشعه
خايفه من الموت من حال التقييل

واشرق يا قمر من فوق حارتها
شف لي ها العروس وشو سخونتها
شف لي يا قمر ان كانها طابت
وان كان ماتت يا دلّ ميمتها

tābtī tālza bi-tokmha il-kašmīrī
tābsi il-hātim bīd il-yāmīnī
tābī abāha biddha tikšavū
hāyifi min il-mōt min hāl it-toḳīlī
wiṣṣrik yā kumār min fōk hārūtha
šiflī hel-zarūs ū-šū shvānūtha
šiflī yā kumār in kānha tābit
win kān mātīt yā dill mēmītha.

Tābtī is ascending in her Cashmere dress ;
wearing the ring on her right hand.
Seeking her father, she wishes to see him ;
she fears death, and the dismal (lit. heavy) state.
Rise, oh moon, over her house ;
see for me this bride, and what is her sickness ;
See for me, oh moon, whether she recovered ;
and if she died, oh the affliction of her mother!

29.

Song for a married woman.

حلّي بشعرك يا عروس حلّي
حلّي بشعرك يا مستنظرة الحنّي
حلّي بشعرك لامك قولي لها
يا امّي للموت ما حلّي
لمّي فساطينك حاج مددرة
يا مشيتك بالدار كرج وغندرة
يا مشيتك بالبيت سبح الخالق
وبتوب صيني زايرة المقبرة

ḥellī bi-šazarik yā zarās ḥellī
ḥellī bi-šazarik yā mustānzira il-ḥennī
ḥellī bi-šazarik la-immīk ḥūlīlha
y'imnī līl-mōt na ḥollī
līmnī fšāṭṭīnik ḥāj mādāra
yā mešīṭik bīd-āḏar karj ā-ḡmāra
yā mešīṭik bīl-bēt subḥ il-ḥāḏīk
ā-bī-tōb šīnī zāira il-mukbāra.

Loose your hair, oh bride, loose it,
 loose your hair, oh you who are expecting the henna;
 Loose your hair, say to your mother,
 "Oh my mother, it is not time for death."
 Gather your dresses, better than that they should be scattered.
 Oh your walking in the mansion is dainty and elegant;
 Oh your walking in the house is praise for your Creator,
 and in your dress from China you are visiting the cemetery.

30.

Song for an unmarried girl.

قومي يا بنتي قومي ما حلك لها النومه
 قومي واجهي بيبك جايب لك سبع طقومه
 سبع طقومه من الجداد تلبسيهم عا العياد
 يا امها فكي الجداد شحي بنتك هون
kāmī yā bintī kāmī ma ḥallik li-hen-nōmī
kāmī wājḥī bēyik jāyīblik sebaṣ ṭḡkāmī
sebaṣ ṭḡkāmī min ij-jedād tīlḥsihum zāl-zayād
yā immha fīkkī il-ḥadād šahī bīntik hōnī.

Rise, oh my daughter, rise, it is not time for this sleep;
 rise, meet your father, who is bringing you seven dresses;
 Seven new dresses, and you will wear them for the feasts.
 Oh her mother, take off the mourning, your daughter is
 here.

هون for هنا. Both pronunciations *hōn* and *hōnī* are com-
 mon.

31.

Song for a young woman named Lamîs.

يا قلوب الجوهرية	يا لميس يا صبية
شو بتريدي يا صبية	يقول البواب حيدي
شو بتريدي يا صبية	يقول البواب حيدي
على العياد اسوار بايدى	بريد ما رادوا الصبايا

*yâ lamîs yâ şubîyi
yekûl il-bâwâb hîdî
yekûl il-bâwâb hîdî
brîd mâ râdû is-sabâya*

*yâ klâb iz-jauherîyi
şû bitrîdî yâ şubîyi
şû bitrîdî yâ şubîyi
zâlâl-zayâd iswâr hîdî*

Oh Lamîs, oh young woman,
oh essence (lit. hearts) of the jewels.
The door-keeper will say, "Go away;
What do you wish, oh young woman?"
The door-keeper will say, "Go away;
What do you wish, oh young woman?"
"I wish what the young women desired,
for the feast-days, a bracelet on my hand."

32.

Song for a young woman named Tâbti.

سلامتك يا أم العيون الدبلانة	لبسك حرير وحارمك كتان
هادي تابته وخالقي ازا تبدلت	شبه القمر الهال بنيسان
سلامتك يا أم العيون اللوزية	لبسك حرير وحارمك وردية
هادي العروس وخالقي لو تبدلت	شبه القمر ولو هل بالصيفيه

salâmtik yâ imm il-zayân id-diblâni

lîbsik harîr û-mhârmik kittâni

hêdî tâbti wa-hâlkî iza tbêddelit

şîbî 'l-kamûr il-hâll bi-nîsâni

salâmtik yâ imm il-zayân il-lauzîyi

lîbsik harîr û-mhârmik wördîyi

hêdî'l-zarâs wa-hâlkî lau tbêddelit

şîbî 'l-kamûr û-lau hall biş-şaiḫîyi.

Peace on you, oh mother of the languishing eyes;
 your dress is of silk, and your handkerchiefs are of
 linen.

This is Tâbti; by my Creator, if she is dressed,
 she will be like the moon appearing in April.

Peace on you, oh mother of the almond-shaped eyes;
 your dress is of silk, and your handkerchiefs are
 rose-colored.

This is the bride, and by my Creator, were she dressed,
 she would be like the moon, were it to appear in
 the summer.

سلامتك (lit. your peace) is the salutation used to a sick per-
 son, who answers, الله يسلّم عمرك or الله يسلّمك or simply
 سلّم عمرك.

33.

A second song for Tâbti.

يا تابتة شعرك مجعود بحياة بيك يا عروسي عودي
 وحياة بيّ ما بقيت بعاد درب المقابر للرجوع مقلوبه

yâ tâbti šazarik mejzûd biḥyât bêyik yâ ʿarûsî ʾuḍî
wahyât bêyi ma baqit bazdawid derb il-maḳābir lir-rejʿaz maḳlābî.

Oh Tâbti, your hair is curled;
 by the life of your father, return, oh my bride.
 “By the life of my father, I cannot return;
 the road to the graves is impossible (lit. reversed)
 for returning.”

The next four songs were composed in memory of Ḥalîl Ḥair
 Vlla, who was a doctor in the British Army, and died in the
 Sudân.

34.

يا حكيم عا ستمبول ودّينا للسلطان عبد الجيد ودّينا
 للسلطان عبد الجيد وللسبعة يحوا هنّ فيك يعزونا
 [ملوك]

راح حكيم العساكر	صاح ديك العرش باكي
دشروها على البيادر	طلّعوا الحمرا لجموها
لدار بيّه ميّلوها	طلّعوا الحمرا لجموها
يسوقك والدكاكين	يا سودان خنتينا
مراكب رست عا المينا	يا بيّه لانقيهم
يلبّق لدرعانه	ضرب السيف كلّه
عبيد يلعبوا بالسيف قدّامه	سيدي قاصد الحمرا لهرجها

<i>yā ḥakīm zā stambāl wadlāna</i>	<i>lis-sultān zabd il-mejīd wadlāna</i>
<i>lis-sultān zabd il-mejīd ā-lis-</i>	<i>yijū hinni fik yuzāna</i>
<i>sebaḥ mlāk</i>	
<i>ṣāḥ dīk il-zarṣ bākī</i>	<i>rāḥ ḥakīm il-sasākīr</i>
<i>ṭnllazū il-ḥamra lejammāha</i>	<i>deššerāha zalaṭ-biyādir</i>
<i>ṭnllazū il-ḥamra lejammāha</i>	<i>li-dār bēyā mēyeldāha</i>
<i>yā sūdān hintina</i>	<i>bi-sūḥik wil-dikkākin</i>
<i>yā bēyā lākīhum</i>	<i>mṛākīb resit zāl-māna</i>
<i>ḡarb is-sēf killū</i>	<i>yillwāk li-dīzānū</i>
<i>sīdī kāṣid il-ḥamra li-herjha</i>	<i>zabūd yilzabū bis-sēf kndlāmū.</i>

Oh Doctor, we have sent to Constantinople,
to the Sultān Zabd il-Mejīd have we sent;
To the Sultān Zabd il-Mejīd and to the seven kings;
they will come, they will comfort us for you.
The cock of the heavens crew, weeping;
the doctor of the troops has gone.
Bring forth the bay mare, bridle her;
let her go to the threshing-floors.
Bring forth the bay mare, bridle her;
to the mansion of his father, take her.
Oh Sudān, you have mocked us,
in your market, and in your shops.
Oh his father, meet them,
the ships have anchored in the harbor.
The beating of the sword, all of it
befits his arms;
My lord wishes the bay mare to caracole.
Servants will play with the sword before him.

L. 2: هم for هين. L. 4: لجموها for الجموها.

35.

نصّ ساعه وقفوني	يا رفاقي حملوني
تا يجوا يردّعونني	تا يجوا كلّ القرايب
ويحملوا عني المصاعب	تا يجوا كلّ القرايب
خاطرك يا أمّي الحنونه	بعد لي بالدار ساعه
<i>yā rfāqī hemelānī</i>	<i>nuss sāza wnhkḥfānī</i>
<i>tā yijū kull il-kmrāyib</i>	<i>tā yijū yuwceddazānī</i>
<i>tā yijū kull il-kmrāyib</i>	<i>ū-yēhemelū zannū 'l-mwṣāṣib</i>
<i>baẓḏillī bid-dār sāza</i>	<i>ḥāṭrik yā imnī il-ḥawānī.</i>

Oh my comrades, carry me,
 for a half hour, raise me;
 Till all the relatives shall come
 till they come and bid me farewell;
 Till all the relatives shall come,
 and shall bear the troubles from me.
 I have still an hour in the mansion;
 farewell, oh my compassionate mother.

L. 1: حملوني for احملوني. نصّ for نصف. L. 2: كلّ is pronounced either *kull* or *kill*.

36.

مصيبه وحلت عليّ	يا خي وارفض ليّ
كان لها البين صايب	هي مصيبه من المصايب
يا أمّي وابكي عليّ	قوموا نوحوا يا قرايب
الموت ما فيه شماته	ابكوا عليّ يا أخواتي
5 كان خي ورفيقتاني	اخر مدّه من حياتي
يا خليل يا عيني	وصاروا يصيحوا بالصوات
دشروني بالغرايب	كيف صارت ها المصايب
والبسوا براتع عليّ	قوموا نوحوا يا قرايب
وقولوا للميبه الحزينه	شيلوا عن قلبي الضيم
يا ملاك الحارس يا عيني	يا العدرا تسليبيني
10	

<i>yā haiyī wörkud léyī</i>	<i>musšibi ā-hollit zaléyī</i>	
<i>hē musšibi min il-musšayib</i>	<i>kān leha il-bēn šayib</i>	
<i>kāmū nāhū yā kūrāyib</i>	<i>yā imnī wibkī zaléyī</i>	
<i>ibkū zaléyī y' aḥwātī</i>	<i>il-mōt na fih šemātī</i>	
<i>nḥor midlī min ḥayātī</i>	<i>kān haiyī wurfīkātī</i>	5
<i>ā-sārū yesīhū biš-sḥwātī</i>	<i>yā ḥalīl yā wainéyī</i>	
<i>kif šārit hel-musšayib</i>	<i>diššerānū bil-gūrāyib</i>	
<i>kāmū nāhū yā kūrāyib</i>	<i>wīlbisū berāḳiz zaléyī</i>	
<i>šilū zan ḥulbī id-daimī</i>	<i>ā-kālā lil-mēmi il-hanzīni</i>	
<i>yā 'l-sādra tsellemīnī</i>	<i>yā melāik il-ḥāris yā wainéyī.</i>	10

Oh my brother, hurry to me;
a woe has fallen upon me.
It is a woe of woes;
death was descending (to be added) to it.
Rise, lament, oh relatives;
oh my mother, weep for me;
Weep for me, oh my sisters.
death has in it no rejoicing.
The last part of my life,
my brother and my comrades were (present); 5
And they began to cry out with their voices,
“ Oh Ḥalīl, oh my eyes!”
How did these woes arise?
They left me in the foreign lands.
Rise, lament, oh relatives,
and put on black veils for me.
Lift the trouble from my heart,
and speak to the sad mother.
Oh Holy Virgin, receive me;
oh Protecting Angel, oh my eyes! 10

In several places, the conjunction *wa* has been used where it seems unnecessary; there are really two clauses where we should expect only one. In a translation of l. 1, the unexpressed meaning might be indicated as follows: “ Oh my brother, (rise) and hurry to me; (there is) a woe, and it has fallen upon me.”

L. 6: عيني ^س is a term of endearment. The plural عيون is also used in the vernacular.

37.

<p>تندفن تحت التراب فراقهم هدهد قوامي مات عنتر ابو الشباب كان يسوى الف راجل دق عا شريط الرباب حين ما اجوا يودعوني في بعدهم سليوني عا القبايب والنسايب في بلايي دشروني اه يا عمى عيوني</p>	<p>حيف يا حلو الشوارب الموت هدهد عزامي مين بعده يشيل قوامي مات عنتر ابو المراحل يا خي وارفض عاجل داب قلبي وعيوني الموت فراق الحبايب الموت فراق الحبايب اه من عظم المصايب في بلايي اتركوني صاحت الام الحنونه</p>
---	---

10

ḥaiḥ yā ḥelū iṣ-šawārib
il-mōt hedhed ʔazāmī
māt ʔantar abū š-šebābī
kān yiswā ʔlf rāʔil
yā ḥaiyī wūrkuṭ ʔāʔil
dāb ḥalbi ū-ʔaynī
il-mōt fraḥ il-ḥebāyib
il-mōt fraḥ il-ḥebāyib
ah min ʔzm il-maṣāyib
fī blāyī atraknī
ṣaḥit il-im il-ḥannūnī

tindeḥn taḥt it-trāb
fraḥhum hedhed ḥmoāmī
māt ʔantar abū š-šebābī
kān yiswā ʔlf rāʔil
dāḥ ʔa šerit ir-rebāb
ḥin ma iḥā yuweddazānī
fī ʔazādhum selyānī
ʔā-l-ḥwāyib win-nesāyib
fī blāyī deššerānī
ah yā sama ʔaynī.

5

10

Alas, oh handsome (possessor) of the moustaches,
that you should be buried under the earth.

“Death destroyed my strength,
their departure has taken away my support.”

Who after him will bear my burden?

ʔantar, chief (lit. father) of the youths, has died;
ʔantar, father of courage, has died;
he was worth a thousand foot-soldiers.

" Oh my brother, run quickly,
 pluck the string of the *rebâb*. 5
 My heart and my eyes melted
 when they came to bid me farewell.
 Death is the departure from the loved ones;
 in their distance they forgot me.
 Death is the departure from the dear ones;
 (the trouble falls) on the relatives and the loved ones.
 Ah! the heaviness of the woes!
 In my trouble they left me,
 In my trouble they forsook me." 10
 The compassionate mother cried,
 " Oh the blindness of my eyes!"

Lines 1, 3-4, and 11 are the direct utterances of the singer, while lines 2 and 5-10 are supposed to be quoted from the deceased doctor. L. 4: *šantar* is still regarded as one of the great mythical heroes.

The next four songs were for a young man named Sa'id.

38.

طاب النوم في عينيك	حاجّ نايم يا عريس
وجربها الطقوم عليك	قوم اطلع عا الحارة
لا طول غيباتك	قوم اطلع بحياتك
قدّيش حزنائين عليك	لو بتشوف خياتك
<i>ḥājj nāyim yā zarīs</i>	<i>ṭāb in-nóm fī zainēk</i>
<i>ḵām uṭlaz zā'l-ḥāra</i>	<i>ū-jerrib ḥeṭ-ṭnḵāmī zalēk</i>
<i>ḵām uṭlaz biḥyāṭak</i>	<i>la ṭannwil ḡaibāṭak</i>
<i>lau bitšāf ḥayyāṭak</i>	<i>ḵoddēš ḥeznānīn zalēk.</i>

Enough sleeping, oh bridegroom;
 the sleep was pleasant in your eyes.
 Rise and go up to the house,
 and try on this raiment.
 Rise and go up in your strength;
 do not prolong your absence.
 Were you to see your sisters,
 (you would know) how grieved they are for you.

L. 3: *طول* for *تطول*. *غيباتك* for *غيبتك*.

39.

الحارة يا سعيد هجرناها من يوم الرحلة وما دخلناها
 من يوم الرحلة يا عريس نحنا بوابها بالنيل صبغناها
 [الزين]

يا سعيد بنتك شتأقت ليك بدّها تشوف شو جار الزمان
 [عليك]

يا سعيد لا طول غيابتك ان طولت امك بتكرن عليك
 سعيد هجيتك لحارته الزينه يا ما احلى الطقومه معلقين 5
 يا ما احلى سعيد وهجيتك ولّو على العياد والشعائين
 [على البيت]

il-hāra yā saʿīd hnjernāha
min yóm ir-raḥli ū-na dnḥwnāha
min yóm ir-raḥli yā zaris iz-zēn
naḥna buwābha bin-nīl šwbḡnāha
yā saʿīd bintak šākit lēk
biḍḍha tšāf šā jār iz-zmān zālēk
yā saʿīd la ṭawwīl ḡiyābtak
in ṭawwīl immak bteḥzon zālēk
saʿīd mejītū li-hārtū iz-zēni
yā mā ḥla it-ṭvḥāni mʾallvḥni 5
yā mā ḥla saʿīd ū-mejītū zalaʾl-bēt
ū-lennū zalaʾl-ʾayād wiš-šaʿānini.

The house, oh Saʿīd, we have forsaken
 from the day of (your) departure, and we have not
 entered it;
 From the day of departure, oh handsome bridegroom,
 we have painted its doors with indigo.
 Oh Saʿīd, your daughter has craved you;
 she wishes to see how time has changed (lit. oppressed)
 you.

(There will be) a return of Saʿīd to his beautiful house.

Oh how splendid are the costumes which are hung up! 5
Oh how handsome is Saʿīd, and (how good) his return to the
house;

at least for the feast-days and for Palm-Sunday.

This song recalls the custom, prevalent among all primitive peoples, of deserting a house after there has been a death in it, on account of the belief that the house is haunted by the spirit of the deceased.

L. 4: Cf. غيابتك with غيبتك of No. 38, and غيابه of No. 40.

40.

لا تخبرني عن موت الشباب لا تعرف فوق راسه يا غراب
بتنتظره أمه لحد الغياب خبروا سعيد تام من سخنته
كفيتك حريم وعقالها رومي يا سعيد يا ابو زنود مبرومة
وبكيتك حتى عميت عيوني وعقالها شكلين

la tḥḥrīf fōk rāsū yā ḡrāb
la tḥḥbbōmū zan mōt iṣ-šebāb
ḥḥbbū saʿīd ḥām min suḥntū
btuntuzrū imānū la-ḥādīl il-ḡiyāb
yā saʿīd yaʿbū zenzūd mabrūmī
keffītak ḥarīr ū-zaḳālha rāmī
keffītak ḥarīr ū-zaḳālha šiklēn
ū-bkītak ḥitta zōmyit zayānū.

Hover not over his head, oh raven (of death),

inform me not of the death of the youths;

Say that Saʿīd has recovered from his sickness.

His mother will wait for him until the setting of the sun.

Oh Saʿīd, oh father of the corded arms,

your *keffīyi* is of silk, and its *zaḳāl* is Grecian;

Your *keffīyi* is of silk, and its *zaḳāl* is of two materials.

I wept for you until my eyes were blinded.

L. 3: The *keff'iyi* is a head-dress consisting of a square piece of cotton or silk, folded diagonally. It is kept in place by the *sakāl*, which is much like a piece of rope, going twice around the top of the head. L. 4: *حتى* is pronounced either *hutta* or *hitta*.

41.

كنت قاعدة شفت الغراب لاني يا ربّي خبّرني خبر شافي
خبّروا أمّ لسعيد طاب يا غبنه يكون تحت التراب غافي

kunt kāzūdi šift il-ḡnrāb lāfī
yā rbbī ḥbbirni ḥbbir šāfī
ḥbbirū immū li-sazīd ṭāb
yā ḡbnū yikūn taht it-trāb ḡāfī.

I was sitting and I saw the raven returning.

Oh my Lord, give me the healing message.

Tell the mother of Sazīd that he has recovered.

Oh his affliction, that he should be sleeping under the ground!

42.

Song for a physician of Bḥamdūn.

وانتقل لايدة اليمين خشش الباكور بايده
والذهب للخيالين رزة الباكور فضة
والحمام منها يطير حارة سيدي ها العاليه
والعسل منه يسيل يا دسته ها المبيض
يا لجامه باربعين يا حصانه ها الحنجل
واليوم فقد منا كبير باشت العربان علينا

ḥwšḥwš il-bākūr bīdū
ruzzit il-bākūr fuḏḏa
ḥārīt sīdī ḥel-zālyi
yā destū ḥel-mbaiyḡd
yā ḥṣānū ḥel-mḥānjel
bāšīt il-zarbān zālēna

wintḥwš līdū il-yāmīn
wīd-deheb līl-ḥaiyālīn
wīl-ḥamām minnha yitīr
wīl-zasel minnū yisīl
yā ḥṣāmū barbazīn
wīl-yōm fukīd minna kebīr.

The staff jingled in his hand
 and he transferred it to his right hand.
 The hook of the staff is of silver,
 and the gold is for the horsemen.
 The house of my lord is this high one,
 and the pigeons fly from it.
 Oh his copper kettle, (which was) this tinned one,
 and the honey flows from it.
 Oh his horse, this white-footed one!
 Oh his bridle, (which cost) forty piastres! 5
 The Arabs have descended on us,
 and to-day a great man has been lost from us.

L. 1: **باکور** is a staff sometimes carried by prominent men. It is often decorated with strings of coins, which make the jingling referred to in the song. L. 6: The use of the passive, as seen in **فقد**, is rare.

43.

Song for a young man.

شَحَّ بِالْعَلِّيَّةِ	لَا تَقُولُوشَ الْعَرِيسَ مَاتَ
بَتَخْتِهَا وَالنَّامُوسِيَّةِ	يَا أُخْتَهُ فَرِيشِي لَهُ
وَمَنْفُوتَ الْعَرِيسِ لِلْعَلِّيَّةِ	يَا بَيْتَهُ قَوْمَ تَا نَلَا فِيهِمْ

la tkūlāš il-zarīs māt

yā ōhtū frišilū

yā bēyū kām tenlākīhum

šahhū bil-ʿallīyī

bi-tohtū win-nemūsiyī

ū-minfaawit il-zarīs lil-ʿallīyī.

Do not say the bridegroom died ;
 here he is in the upper chamber.
 Oh his sister, prepare the bed for him,
 the bedstead and the mosquito netting.
 Oh his father, rise, that we may meet them,
 and we will take the bridegroom into the upper
 chamber.

44.

Song for a man.

يا بُسْتِ اعمل له العمليّة	وخلّي الصدر يتهوّا
بُسْتِ عمل لي العمليّة	وشال لي ضلعين من جوّا
جابوا مكاي وقالوا	يا عتير تكوّ
شو بيعمل الكيّ	وان كان المرض جوّا

yā bust azmillū il-samelīyī
bust samellū il-samelīyī
jābu mādwi t-kālū
šū byazmīl il-kēy

ā-hmlī is-sndr yithawwa
ā-šallī ḡlāzain min jawwa
yā zatīr tekarwa
win kān il-marḍal jawwa.

Oh (Dr.) Post, perform on him the operation,
 and let the chest take in air.
 Post performed for me the operation,
 and removed for me two ribs from inside.
 They brought a branding-iron and said,
 "Oh poor man, brand yourself."
 What will the branding avail,
 if the disease is inside ?

The first line is the direct utterance of the singer, who was the wife of the deceased. The rest of the song is supposed to be quoted from the deceased. As a cure for diseases of all kinds, branding is extensively employed by the natives of Syria. The branding is performed either with a hot iron, or a glowing rag, tightly rolled up. One of the most common places of branding is the top of the head.

45.

A mother's song for her dead child.

لروح للقبير هدّ اساساته
 وقول للقبير لي عندك حبيب هاته
 ردّ عليّ القبير من جّوات اساساته
 قال حبيبك بلي وتخت عضاماته

lerāḥ lil-ḥubūr hiddl asāsātū
ā-ḥāl lil-ḥubūr lī zandak ḥabīb hātā
rmdl zālēyī il-ḥubūr min jawādāt asāsātū
ḥāl ḥabībik bitī ā-tūḥit zuldāmātū.

Let me go to the grave, and destroy its foundations,
 and say to the grave, "You have my dear one,
 give him up."

From inside its foundations the grave answered to me;
 it said, "Your dear one has rotted, and his bones
 have decayed."

L. 1: اقول and اهدّ for قول and هدّ.

L. 2: عظاماته for عضاماته.

The next two songs were sung by a mother for her two dead children.

46.

يا نجمة الصبح طلّي وارجعي لله
 سلّمي لي على اولادي بجاه الله
 سلّمي عليهم وقولي لهم نحنا
 فترقنا ويجمع جمعنا الله
 يا نجمة الصبح سيّري بالفلا سيّري
 وشوفي لي وين راحوا محبّيني
 وشوفي لي وين حظّوا حملتّهم
 والقلب على فراقهم اسود من النيلي

yā nijmt iṣ-ṣubḥ ṭallī wōrjazī lillā
sellmīlī zāḥ'ālādī bi-jāḥ ulla
sellmī zālēhum ā-ḥūlithum naḥna
fṭerākna ā-yijmaz jemaẓna ulla
yā nijmt iṣ-ṣubḥ sīrī bil-felā sīrī
ā-ṣūfīlī wēn rāḥū meḥebbīnī
ā-ṣūfīlī wēn ḥmtū ḥamūlithum
wil-ḥalb zala frākhum aswad min in-nīlī.

Oh star of the morning, peep out and go back to God;
give my greetings to my children, by the majesty of
God;

Greet them and say to them that we
have been separated, but God will gather us together.

Oh star of the morning, move on in the heavens, move on,
and see for me where my beloved ones went,

And see for me where they put their burdens.

The heart is darker than indigo at their departure.

L. 1: اطلّي for طلّي. L. 4: for the sake of the rhyme
النيل instead of النيل.

47.

رَبِّيتَهُمْ مِثْلَ دُودِ الْقَرِّ رَعَوَانَهُ

وَسَقَيْتَهُمْ مِنْ كَفِّي وَدِرْعَانِي

لَمَّا كَبُرُوا شَوِيَّةً قُلْتُ السَّعْدَ جَانِي

غَرَابَ الْبَيْنِ أَخَذَهُمْ وَأَنَا الْحَزِينَةَ خَلَّانِي

كَوَانِي الْبَيْنِ بَدَلَ الْكَيِّ كَيِّينِ

كَيِّينَ عَلَى حَاجِبِي وَكَيِّينَ عَلَى عَيْنِي

كَيِّ الْعَلَى حَاجِبِي يَا نَاسَ دَاوَيْتَهُ

مَا ضَامَنِي إِلَّا الْكَيِّ عَلَى عَيْنِي

يَا دُودَةَ الْقَبْرِ يَا حَمْرًا وَخَشَنَهُ

لَا تَأْكُلِي دِيَّاتَ أَوْلَادِي وَتَفْكِي أَرْزَارَهُمْ ٥

بِتَعْتَرِي أُمَّهُمْ وَبِتُخْرِبِي دِيَارَهُمْ

rabbēthum miṭl dūd il-qarraz razwānī

ū-sqaithum min keffī ū-dirzānī

limma kibrū šwaiyī kull is-saʿd jānī

ḡorāb il-bēn vḥadhum wana il-ḥazīnī ḥallānī

kawānī il-bēn bedol il-kēy kēyēnī

kēyēn zalu ḥājbi ū-kēyēn zalu zainī

kēy il-ʒala ḥāḡbi yā nās dawcētū
ma dāmnū illaʿl-kēy ʒala ʒaiṇū
yā dādīt il-ḡubūr yā ḥamra ū-ḡuṣnū
lā tāktū dēyāṭ ūlādī ū-tfikkī azrārhum 5
biṭṣatrī innuhum ū-biṭṡarbī diyārhum.

I brought them up as delicate silk worms;
 and gave them to drink from my palm and from
 my two arms.

When they grew older, I said, "Happiness has come to me."
 The Raven of Death took them, and left me, the
 sad one.

Death branded me instead of one brand, two:
 two brands on my eyebrow and two on my eye.
 The brand on my eyebrow, oh people, I have soothed,
 only the brand on my eye pained me.
 Oh worm of the grave, oh red and harsh one,
 do not eat the hands of my children, and unfasten
 the buttons of their clothing. 5
 You will make miserable their mother, and will destroy their
 houses.

PROVERBS.

Unless the contrary is indicated, the numbers in the references
 refer to the numbers of the proverbs in the collections cited.

48.

ما بيقرع في الدست إلا العظام.

ma biḡrēz fīʿd-dist illaʿl-ʒadām.

"Nothing rattles in the kettle except the bones."

The most useless people are the only ones who do much talk-
 ing. عظام for عظام.

Cf. Bauer 2, Landberg 65, Tallqvist 166.

49.

الديك الفخيم من تحت أمه يصيح.

id-dīk il-faḡīḥ min taḥt immū yiṣīḥ.

"The clever cock crows from under his mother."

Clever people show their cleverness when they are young.

Cf. Barthélemy 13, Burckhardt 48, Burton 88, Einsler 174, Freytag III 101, Green 3, Harfouch p. 324, Jewett 6, *Kallius 361, Landberg 139, Nofal p. 608, Socin 422, Spitta 28, Tallqvist 56, Tantavy p. 115.

50.

حبيبي بحبّه ولو كان عبد اسود.

ḥabībī bhēbbū ū-lan kān ʿabd aswad.

“I love my dear one, (even) were he a black slave.”

Cf. Barthélemy 40, Burckhardt 227, Burton 131, Green 28 Harfouch p. 324, Landberg 47, Socin 105, Tantavy p. 121.

51.

كانت القدرة ناقصة باتنجانة صارت طائخة ومليانة.

kānit il-ḥidri nāḳṣa bētinjāni šārit ṭāḫḫa ū-milyāni.

“The kettle was in need of an egg-plant; it became full and overflowing.”

Used if one person interferes unnecessarily with another's business, when only a slight favor has been desired from him.

Cf. Harfouch p. 329, Jewett 21.

52.

الريار بيعلم الدب الرقص.

iz-ziyār bizallim il-dibb ir-rḳṣ.

“The barnacle teaches the bear the dance.”

Cf. Harfouch p. 339, Jewett 80.

53.

ان اللبيب بالاشارة يفهم.

in il-lebīb bil-ašāra yifhem.

“If one is clever, by a sign he will understand.”

Cf. Burckhardt 64, 475.

54.

بحكي معك يا جاره حتى تسمعي يا كنه.

bāḥkī mazik yā jāra ḥotta tismazī yā kinni.

"I talk with you, oh Neighbor, so that you will hear, oh Daughter-in-law."

Cf. Einsler 83, Freytag I p. 72, III 2557, Harfouch p. 331, Jewett 3, Nofal, p. 595, Socin 554 and ZDMG, vol. 37, p. 197, Tallqvist 127, *Tasliyah p. 20.

55.

من الدلفه لتحت المزراب.

min id-delfi li-taht il-mizrāb.

"From leaking to under the water-spout."

The meaning is similar to that of our proverb, "Don't jump from the frying-pan into the fire."

Cf. Freytag II p. 236, Harfouch p. 318, Jewett (1) 15, Landberg 21, Nofal p. 627, Tallqvist 179.

56.

لا تقول فول حتى يصير بالمكيول.

la tkūl fūl ḥotta yiṣīr bil-mekyāl.

"Do not say 'horse-beans' until they are in the measure."

Cf. Bauer 84, Burton 83, *Fâris p. 203, Fitzner p. 129, Harfouch p. 332, Nofal p. 606, Tallqvist 149.

57.

الطمع ضرّ ما نفع.

it-ṭmaz ḍarr mā nefaz.

"Greediness is poverty, not profit."

58.

كل ديك على مزبلته صيّاخ.

kuḷl dik ʔala mézbelṭū ʕaiyāḥ.

"Every cock crows on his own dung-hill."

Cf. *Berggren p. 230, Burton 47, Einsler 12, *Fâris 200, Harfouch p. 330, Jewett (1) 4, Nofal p. 608, Socin 190, Tallqvist 139.

59.

امرف على نهر عجّاج ولا تمرق على نهر هادي.

imruḥ ʔala nḥar ʕajǧǧ ū-lā timruḥ ʔala nḥar ḥādī.

"Ford a boisterous river, and do not ford a smooth river."

A gruff, boisterous person is the best to trust.

Cf. Bauer 47, Jewett 32, Nofal p. 603.

60.

كترة الايادي تحرق الطعام.

kitret il-ayādī teḥruḥ it-ṭaʕām.

"Many hands burn the food."

Cf. Burton 178, Freytag III 2611, Jewett 42.

61.

رغيف برغيف ولا يبات جارك جوعان.

ruǧǧf bi-ruǧǧf ū-lā yibāt jārak jūʕān.

"Loaf for loaf, and your neighbor will not sleep hungry."

Cf. Barthélemy 49, Bauer 49, Burton 38, *Fâris p. 197, Harfouch p. 325, Landberg 128, Tallqvist 64.

62.

كرامتك يا عين تكرم مرج عيون.

karāmtik yā ʕayn tikram merj ʕayūn.

"For your sake, oh eye, Merj ʕayūn is honored."

For a man's sake, his friend will be honored. Merj Ẓayūn (lit. Meadow of Springs) is the name of a village of the Lebanon. The same word being used for "eye" and "spring," this proverb has a force in the original which it loses in the translation.

Cf. Nofal p. 622.

63.

البطن على لقمه والشر على كلمه.

il-buṭṭa ʿala liqmi miš-šmr ʿala kilmi.

"The appetite at a mouthful, and the evil at a word."

Cf. Bauer 48, *Berggren p. 187, Burekhardt 312, Burton 179, *Fâris p. 192, Nofal p. 613, Socin 366 and 367, Tallqvist 33 and 174.

64.

عيش يا كديش حتى يطلع الحشيش.

ʿiš yâ kedîš ḥatta yuṭlas il-ḥašîš.

"Live, oh nag, until the grass grows."

Used when one person wishes to put off another by promises.

Cf. Burekhardt 425, Burton 91, Einsler 89, *Fâris p. 199, Freytag III 2217, Jewett 68, Nofal p. 595, Tallqvist 111.

65.

من هالك لمالك لقبّاض الارواح.

min ḥâlik li-mâlik li-kabbâḍ il-ârwâḥ.

"From Hâlik to Mâlik to the Taker of the Souls."

If one lends any of his possessions, they will continue being lent, and he must not expect to get them back. The literal meaning of *ḥâlik* is "one perishing" and of *mâlik* "a proprietor."

Cf. Jewett 108, Spitta 141.

66.

طَبَّ الْجَرَّةَ عَلَى تَمَّهَا بَتَطْلَعُ الْبِنْتُ لَأُمَّهَا.

tubb ij-jerra ʔala timmha btiṭluʔ il-bint li-inmha.

“Turn the jar on its mouth and the daughter will come up like the mother.”

The shape of a water jar is such that if turned on its mouth the jar will look much the same as when in its normal position; so a daughter will grow up to be like her mother.

Cf. Barthélemy 59, Bauer 112, *Berggren p. 508, Burton 15, *Fâris p. 198, Harfouch p. 327, Landberg 60, Nofal p. 613, Socin 577, Tallqvist 95.

67.

الْحَايِكُ عَرِيَانٌ وَالسَّكَّافُ خَفِيَانٌ.

il-hāyik ʔoryān wi-sikkāf ḥifyān.

“The weaver is naked, and the shoemaker barefoot.”

Cf. Harfouch p. 334, Jewett 73.

68.

عَلَى قَدِّ فَرَاشِكَ مَدَّ رِجْلَيْكَ.

ʔala kadd frāšak midd riǰlāk.

“To the measure of your bed, stretch your feet.”

Cf. Bauer 172, *Berggren p. 248, Burckhardt 411, Burton 27, Einsler 179, Freytag III 1855, Green 126, Harfouch p. 328, Landberg 135, Nofal p. 625, Socin 201, Spitta 148, Tallqvist 105, Tantavy p. 64.

69.

نَصَّ الدَّرَبَ وَلَا كُلَّهَا.

nuṣṣ id-derb ū-lā kullha.

“Half the road, and not the whole of it.”

When one starts on the wrong course, it is better to turn back than to follow the matter to an unsuccessful conclusion.

Cf. Harfouch p. 331, Landberg 183, Nofal p. 615.

70.

لَمَّا تَحَجَّ القِيْقَان وَتَرْجِعْ بِلَا سِقَان.

lamma thiġġ il-kīkân ū-tirjaz belā sīkân.

“When the ravens go on the pilgrimage to Mekka, and return without their legs.”

When this happens, then such-and-such a thing, now regarded only as a remote possibility, will take place.

Cf. Jewett 35, Nofal p. 595, Tallqvist 38.

71.

مَا فِي فَوْلهِ مَسْوسَةٌ حَتَّى يَرْزُقَهَا كَيْيَالُ أَعْمَى.

ma fī fūli msausi ḥatta yirziḥla kīyāl azma.

“There is no wormy horse-bean without (God’s) granting it a blind measurer.”

Even the plainest girl may get married.

مَسْوسَةٌ for مَسْوسَةٌ.

Cf. Bauer 44, Burekhardt 618, Burton 65, Landberg 6, Spitta 41, Tantavy p. 128.

72.

تَنْبِيْنٌ مَا يَبْشَعُوا طَالِبَ عِلْمٍ وَطَالِبَ مَالٍ.

tnēn ma byišbaʿū ṭalib ʿilm ū-ṭalib māl.

“Two will not be satisfied: the seeker of knowledge and the seeker of money.”

Cf. Erpenius p. 51, Freytag III 369, Socin 256.

73.

حُبِّكَ يَا اسْوَارِي مِثْلَ زَنْدِي لَاءَ.

bḥebbak yā iswārī miṭl zindī laʾ.

“I love you, my bracelet; like my wrist? No.”

Cf. Barthélemy 32, Bauer 98, Harfouch p. 320, Landberg 58, Nofal p. 598, Socin 51.

74.

احفظ عتيقك جديدك لا يبقى لك.

nhfyz zatikak jdīdak la yibqalak.

“Keep your old, your new will not stay by you.”

Old friends should be trusted more than new ones.

Cf. Barthélemy 2, Burton 170, Einsler 97 and 98, Freytag III 1920, Harfouch p. 321, Jewett 71, *Kallius 426, Landberg 167.

75.

اخرس عاقل ولا جاهل ناطق.

ahras ʔākil ū-lā jāhil nāṭiq.

“A wise mute, and not a fool who talks.”

The first is far preferable to the second.

Cf. Freytag III 783.

76.

اذا فاتك عام ترجى غيره.

iza fātak ʔām trejja ġairū.

“If one year passes you by, trust to another.”

Cf. Barthélemy 4, Jewett 123.

77.

ذكر الديب وهيي القضيب.

zkur id-dīb ū-haiyi ʔ-l-ḡnḏīb.

“Mention the wolf and prepare the stick.”

اذكر for ذكر.

Cf. Bauer 29, Burton 80, Freytag I p. 138, nos. 433 and 436, Harfouch p. 321, Jewett (1) 31, Jewett 56, Nofal p. 619, Socin 199.

78.

اركب الديك وشوف لوين بيوتّيك.

örküb id-dīk ū-šūf lu-wēn būreddik.

“Ride the cock, and see where he will take you.”

Go with a fool, and see where you will end.

Cf. Bauer 154, Burton 22, Socin 150.

79.

اسقيك بالوعد يا كمّون.

esqīk bil-waʿd ya kemmān.

“I will water you by promise, oh cumin.”

The meaning is similar to that of No. 64.

Cf. *Berggren p. 271, *Boethor p. 222, *Fāris p. 192, Harfouch p. 321, Nofal p. 595, Tallqvist 74.

80.

اشتغل حتّى تاكل ولا تحتاج الزّلّ.

ištūḡil ḥatta tākul ū-lā taḥtāj iz-zill.

“Work so that you may eat, and you will not need (to be in) squalor.”

الذّلّ for الزّلّ.

Cf. Barthélemy 6, Nofal p. 617.

81.

صلاح الرعيّة احسن من كثرة الجنود.

ṣalāḥ ir-raziyyi aḥsan min kitret ij-jenād.

“The welfare of the subjects is better than many soldiers.”

Cf. Freytag III 1695.

82.

اضرب الخبيرة على الحيط اذا ما لزقت بيلزق نصها.

uḡrub il-ḥammīri ʔala 'l-ḥuṭt izu ma lizkit byilzuḥ nuṣṣḥa.

“Throw the leaven on the wall; if it does not stick, half of it will stick.”

Although we may not gain all that we desire, by trying we shall at least gain something.

Instead of the last two words, I also have the variation

بيعلم مطرحها *bizallin mṭrāḥa*, “it will show the place (where it hit).”

Cf. Burckhardt 255, Green 33, Harfouch p. 321, *Kallius 244, Jewett 41.

83.

كل عنزة معلقة بكرعوبها.

kull ʔanzi mʔallaḩa bi-kerʔubha.

“Every she-goat is suspended by her (own) feet.”

As every goat is hung up in the market by her own feet, so every one must succeed or fail according to his own efforts.

Cf. Barthélemy 79, Burckhardt 545, Burton 23, Freytag II p. 312 and p. 331, Harfouch p. 330, Landberg 72, Socin 434.

84.

ما عنده كبير إلا الجمل.

ma ʔandū kebīr illa'j-jamal.

“For him there is nothing big except the camel.”

Used of a person who will not admit that anyone is better than he.

Cf. Jewett 177, Socin 629.

85.

اللي بيخفي علتة بتقتله.

illī byḫfī ʔalltū btqtlū.

"He who hides his trouble will be killed by it (lit. it will kill him)."

86.

لين قولك بتحبب.

līyin qūlak btḥbb.

"Be your speech soft, you will be loved."

Cf. Freytag III 2937.

87.

مات جكي واسترحنا منه رجع قال صباحك بالخير يا خالتي.

māt jikī wisterāḥna minnū rijiz kaḥl ṣbḥik bil-ḥēr yā ḫāltī.

"Jihī died and we were rid of him. He returned and said, 'May your morning be rich in gifts, oh my maternal aunt.'"

Used when something of which we thought we were well rid, comes back unexpectedly to trouble us still more. صباحك بالخير is one of the ordinary morning greetings. The reply is to repeat the greeting in the same form, or to say يسعد صباحك *yisʕad ṣbḥak*.

Cf. the story of Jihī, No. 108.

88.

مدارة المتخلق صعبة.

medārāt il-mitḥallik ṣaʕbi.

"To treat the irascible man with courtesy is difficult."

89.

سواق جبل ومستعجل لا يصير.

sawwāḥ jamal ū-mistazjil lā yiṣīr.

"To be the driver of a camel and a hurrier is not possible."

Used if a person tries to hurry something which cannot be hurried.

90.

حساب الحقل ما طلع على حساب البيدر.

hisāb il-hnql ma ṭuliz zala hisāb il-baidar.

"The measuring in the field is not the amount at the measuring at the threshing-floor."

Comparable to our proverb, "Don't count your chickens before they're hatched."

Cf. Burton 84, Einsler 45, Jewett 55 and 117.

91.

احبك يا سوارى على غير زندى لاء.

eḥebbak yā suwārī zala ġair zindī laʿ.

"I love you, oh my bracelet; on another's arm? No."

The two forms سوار and أسوار occur. Cf. No. 73.

92.

البارودة الفاضية تخوف تنين.

il-bārūdī il-fāḍiyyi ṭḥawwif tnen.

"The empty gun frightens (as much as) two (loaded ones)."

Cf. Einsler 157.

93.

كل الدروب تودى على الطاحون.

kill id-drūb twōddī zalaʿ ʿ-ṭāḥn.

"All the roads lead to the mill."

Cf. Barthélemy 74, Burton 24, *Fâris p. 200, Harfouch p. 330, Landberg 40, Nofal p. 627, Tallqvist 138.

94.

حضر الرفيق قبل الطريق والزاد قبل السفر.

ḥuḍḍir ir-rfīqḥ kbbl it-ṭurīqḥ wiz-zād kbbl is-sufnr.

"Prepare the companion before (taking) the road, and the food before the journey."

Cf. 'Ali's Sprüche p. 89, No. 4, Barthélemy 7, Erpenius p. 49, Fitzner p. 130, Harfouch p. 321, Jewett (1) 33, Must p. 26, l. 13 from bottom, Nofal p. 602, Socin 156.

95.

جبنا الاثعر تا يوؤسنا كشف قرعته وخوفنا .

ǧibna il-aṭṭar ta yuṭṭṣna kešef qurraṭe ū-ḥawwāḥna.

"We brought the man with scald-head to entertain us; he exposed his scald-head and frightened us."

What we take as a help may become a hindrance.

Cf. Burekhardt 186, Burton 144.

96.

نزل ابنك على السوق وشوف مين يرافق .

nezzil ibnak ʔala's-sūq ū-šūf min yirāfiq.

"Take your son to the market-place, and see who associates (with him)."

A man is known by his companions.

Cf. Barthélemy 90, Landberg 154.

STORIES.

The following stories are in the dialect of the Christians of Beirūt.

97.

هرون الرشيد طلب من ابو النّوّاس ان يعطيه عزز اقبح من
 زنب . ابو النّوّاس تخبّي تحت الدرج . بعددين مرق الملك .
 ابو النّوّاس قرص الملك في اجرة . الملك طلع وقال شو هادا
 يا ابو النّوّاس . قال لا تواخرني يا مولاي انا فتكرتك الملكة
 زبيدة . قال له الملك هادا عزز اقبح من زنب .
 5

herûn ir-rašîd tûbb min abû'n-nuwâs in yazîh zûzr a'bah min zenb. abû 'n-nuwâs teḥabbu tuḥt id-derej. baṣḍên mnrn' il-melik. abû 'n-nuwâs 'wraṣ il-melik fî ijrâ. il-melik ṭollaṣ ñ-'âl šâ hêda ya 'bû 'n-nuwâs. 'âl la twâḥûznî yâ manlâi ana ftikértak il-meliki zbêdi. 'ullî il-melik hêda zûzr a'bah min zenb.

5.

Herûn ir-Rašîd asked Abu 'n-Nuwâs to give him an excuse worse than a crime. Abu 'n-Nuwâs hid under the staircase. Later the king passed. Abu 'n-Nuwâs pinched the king in his leg. The king looked around and said, "What's this, oh Abu 'n-Nuwâs?" He said, "Excuse me, (lit. Do not find fault with me) my lord, I thought you were Queen Zbêdi." The king said to him, "That is an excuse worse than a crime."

5.

L. 3: *تطلع* for *تطلع*. L. 4: *تواخذني* for *تواخذني*. L. 4: *افتكرتك* for *افتكرتك*.

98.

الملك هرون الرشيد قال لرجال اذا كان بتنام كل الليل على
السطح بعطيك خمس مية ليلا بشرط انك ما بتتدقا. كانت
ليلة برد قارصة. نام الرجال. لما طلع الضو راح الرجال
لعند الملك. قال له الملك شو شفت في الليل. قال له ما
شفت شي الا قنديل من بعيد. الملك قال فسد الشرط. 5
ما عطاءه شي. ابو النؤاس كان حاضر. ثاني يوم قال له
للرجال بتعطيني نص الشرط اذا كنت بحصل لك الشرط.
الرجال قال نعم. راح ابو النؤاس لعند الملك. قال له اليوم
كان بتريد تتغدى معي انت والعسكر. الملك قال طيب. راح
ابو النؤاس قال لمرته حضري لي اكل. اخذ الاكل للبرية 10
وعلق الطنجرة في السجرة والملك كان ناظر الاكل. قال
للعسكر انا جاعت. طلع شاف الطنجرة معلقة في السجرة.

قال له شو هادا يا ابو النّوّاس كيف بيستوي الاكل اذا كان الاكل
فوق والنار تحت. ابو النّوّاس قال كيف بيتدّفا الرّجال اذا كان
شاف الضو من بعيد. قال الملك الحقّ معك يا ابو النّوّاس 15
امر العسكر حتّى ينادوا الرّجال واعطاه خمس مية ليرا. اخذ
ابو النّوّاس النّصّ والرّجال النّصّ.

*il-melik herân ir-rašîd 'al li-rijjâl iza kân bitndm kull il-lâl
zala 's-snḥ bazṭik ḥmms mît lira bi-šart innak ma btiddeffa.
kânit lēlit bard 'arṣa. ndm ir-rijjâl. limma ṭlîz id-ḍau rāḥ
ir-rijjâl la-zünd il-melik. 'vllū il-melik šā šift fī 'l-lâl. 'vllū
ma šift šī illa 'andil min bazîd. il-melik 'al feseḍ iṣ-šart. ma 5
zaṭāḥ šī. abū 'n-nuwās kân ḥāḍir. tānī yôm 'vllū lir-rijjâl
btaxṭinī nuṣṣ iṣ-šart iza kunt behnṣṣillak iṣ-šart. ir-rijjâl 'al
nazam. rāḥ abū 'n-nuwās la-zünd il-melik. 'vllū il-yôm kân
bitrid titḡidda mazî ent wil-zaskar. il-melik 'al taiyib. rāḥ
abū 'n-nuwās 'al li-martū ḥaḍḥrîlî ākl. vḥnd il-ākl lil-bnrrîyi 10
ū-zalla' it-ṭanjara fī 's-sejra wil-melik kân nāṭir il-ākl. 'al lil-
zaskar ana jāst. ṭvllaz šāf it-ṭanjara malla'a fī 's-sejra.
'vllū šā ḥēda ya 'bū 'n-nuwās kif byistawī il-ākl iza kân il-ākl
fō win-nār tuḥt. abū 'n-nuwās 'al kif byitdeffa ir-rijjâl iza kân
šāf id-ḍau min bazîd. 'al il-melik il-ḥa' mazak ya 'bū 'n-nuwās. 15
amar il-zaskar ḥutta yinādū ir-rijjâl waṣṭāḥ ḥmms mît lira.
vḥnd abū 'n-nuwās in-nuṣṣ wir-rijjâl in-nuṣṣ.*

The King Herân ir-Rašîd said to a man, "If you will sleep on the roof for the whole night, I will give you five hundred pounds, on condition that you will not warm yourself." It was a night of bitter cold. The man slept. When the light appeared, the man went to the king. The king said to him, "What did you see in the night?" He answered, "I did not see anything except a lamp from afar." The king said, "The condition has been broken." He did not give the man any- 5 thing.

Abu 'n-Nuwās was present. The next day, he said to the man, "Will you give me half of it, if I will get the reward for you?" The man said, "Yes." Abu 'n-Nuwās went to the king. He said to him, "To-day will you take lunch with me, you and the soldiers?" The king said, "Good."

Abu 'n-Nuwâs left and said to his wife, "Prepare for me food." He took the food and went outside and hung the kettle 10 on the tree. (Meanwhile) the king was waiting for the food. He said to the soldiers, "I am hungry." He looked and saw the kettle hanging on the tree. He said, "What's this, oh Abu 'n-Nuwâs, how will the food be cooked if the food is high up, and the fire beneath?" Abu 'n-Nuwâs said, "How would the man warm himself if he saw the light from afar?" The king said, "The right is with you, oh Abu 'n-Nuwâs." He ordered 15 the soldiers to call the man and caused five hundred pounds to be given to him. Abu 'n-Nuwâs took half, and the man took half.

L. 9: مرآته for مرآته. L. 11: شجرة for شجرة.

99.

أبو النّوّاس راح لعند الملك هرون الرشيد. قال له اعطيني
ازن حتّى اخذ حمار من كلّ رجّال بيخاف من مرّته. بيوم كان
قاعد الملك في قصره. طلّع من الشّبّاك شاف غبرة طالعة.
كان أبو النّوّاس جاي ومعه حمير كثير. قال له الملك شو هادا
يا أبو النّوّاس. قال أبو النّوّاس يا سيدي انت سمحت لي ان
5 اخذ حمار من كلّ رجّال بيخاف من مرّته وانا عمّال مفتّش
شفت مرّة حلوه كثير ستكليتها لك. قال له الملك هس هس
هس بتسمعك الملكة زبيده يّحّا ورا الستار. بعددين أبو النّوّاس
قال اعطيني حمارين انت الملك وخفت من الملكة. من
10 الناس اخذت حمار منك حمارين.

*abū 'n-nūwās rāḥ la-ʔond il-melik herān ir-rašīd. 'allū aṣṭinī
izn ḥutta aḥud ḥumar min kull riḡḡāl biḥāf min martū. bi-yōm
kān 'āʔūd il-melik fī 'nṣrū. ṭallaz min iṣ-šibbāk šāf ḡbara
ṭāla. kān abū 'n-nūwās jāi ū-mazū ḥumīr ketīr. 'allū il-
melik šū hēda ya 'bū 'n-nūwās. 'āl abū 'n-nūwās yā sīdī ent
semaḥṭillī in aḥud ḥumar min kull riḡḡāl biḥāf min martū wana* 5

zannmāl mʿfettiš šift mara helwi ketir stahléthu ilak. 'allū il-melik his his his btismazuk il-meliki zbēdi yahha werā 's-stār. bazdēn abū 'n-nūrās 'al azīnū hammārēn ent il-melik ū-ḥift min il-meliki. mīn in-nās pḥat hammār minnak hammārēn. 10

Abu 'n-Nuwās went to the King Herūn ir-Rašīd. He said to him, "Give me permission to take a donkey from every man afraid of his wife." One day the king was sitting in his palace. He looked from the window and saw dust rising. Abu 'n-Nuwās was coming and with him many donkeys. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, you permitted me to take a donkey from every 5 man afraid of his wife; and as I was searching I saw a very beautiful woman, and desired her for you." The king said to him, "Hush, hush, hush, the Queen Zbēdi will hear you; there she is behind the screen." Then Abu 'n-Nuwās said, "Give me two donkeys; you are the king, and were afraid of the queen. From the people I took one donkey, from you two." 10

L. 7: استخليتها for ستخليتها.

100.

مرّة هرون الرشيد اعطي مئة بيضة لمئة رجّال وحطّهم على كراسي وقال لهم هلق بيحي ابو النّوّاس انا بقول لكم كلّ واحد يبيض بيضة. بعددين ابو النّوّاس اجى قعد معهم. الملك قال بدّي كلّ واحد منكم يبيض بيضة. كلّ واحد باض بيضة 5 الا ابو النّوّاس. بعددين خاف من الملك. حتار شو بدّه يعمل. صار يصيح مثل الديك. قال له الملك شو هادا يا ابو النّوّاس. ابو النّوّاس قال يا مولاي مئة دجاجة ما بدّهم ديك على الاقل. انبسط الملك بابو النّوّاس واعطاه بخشيش.

marrā herūn ir-rašīd aṣṭa māt bēda li-māt riḡḡāl ū-ḥaṭṭhum zala krāsī ū-'allūm ḥallū' byijī abū 'n-nūrās ana be'illukum kill wāḥid yibīd bēda. bazdēn abū 'n-nūrās ija 'azād mazḥum. il-melik 'al biddī kill wāḥid minnak yibīd bēda. kill wāḥid bād bēda illa abū 'n-nūrās. bazdēn ḥāf min il-melik. ḥṭār šū biddū 5

yazmil. šār yišl̄h mitl id-dik. 'ullū il-melik šā hēda ya 'bū 'n-nūwās. abū 'n-nūwās 'al yā maulāt māt d̄jāji ma biddham dik zala'l-a'nl. inbwsnt il-melik babū 'n-nūwās wazfāh baḥšiš.

Once Herūn ir-Rašid had a hundred eggs given to a hundred men, and placed them on chairs and said to them, "Presently Abu 'n-Nuwās will come. I shall say to you, 'Every one must lay an egg.'" Later Abu 'n-Nuwās came and sat with them. The king said, "I wish every one of you to lay an egg." Every one, except Abu 'n-Nuwās, laid an egg. Then Abu 'n-Nuwās was afraid of the king, and was perplexed what he should do. He 5 began to crow like a cock. The king said to him, "What's this, oh Abu 'n-Nuwās?" Abu 'n-Nuwās said, "Oh my lord, do not a hundred hens want at least one cock?" The king was pleased with Abu 'n-Nuwās, and caused a present to be given him.

L. 5: احتار for حنار.

101.

هرون الرشيد قال لآبو النّوّاس ما بقى تشرب نبيد وازا شربت
بقطع راسك. بيوم آبو النّوّاس كان حامل قنينة نبيد. التقى
بالمك هرون الرشيد. قال له شو معك يا آبو النّوّاس. آبو
النّوّاس قال ما معي شي. المك قال له مدّ ايدك. مدّ ايده.
قال له مدّ التانيه. نقل القنينه لايده التانيه وصار يمشي لورا 5
حتى وصل للحيط. قال له المك مدّ ايدك. حطّ القنينه
بين ضهره والحيط ومدّ ايديه. قال له المك تعال لهون يا
آبو النّوّاس. قال له بتنكسر يا حلو. ضحك المك وما قال
له شي.

*herūn ir-rašid 'al labū 'n-nūwās ma bn'a tišrab nbīd wiza šribt
bu'taz rāsak. bi-yōm abū 'n-nūwās kdn ḥāmīl 'nnīnit nbīd.
ilta'a bil-melik herūn ir-rašid. 'ullū šā mazak yā 'bū 'n-nūwās.
abū 'n-nūwās 'al ma mazī šī. il-melik 'ullū midd idak. medd
idū. 'ullū midd it-tānyī. w'nl il-'nnīni līdū it-tānyī ū-šār
yimšī li-wera ḥutta wuṣīl lil-ḥaiṭ. 'ullū il-melik midd idēk. 5*

*ḥwtt il-'nnīni bēn ḥḥrū wil-ḥait ū-medd īdeh. 'nllū il-melik
taza la-ḥōn ya 'bū 'n-nūwās. 'nllū btinksir yā ḥekū. ḥḥnk il-
melik ū-ma 'nllū šl.*

Herūn ir-Rašīd said to Abu 'n-Nuwās, "You must not drink wine, and if you do drink, I will cut off your head." One day Abu 'n-Nuwās was carrying a bottle of wine. He met the King Herūn ir-Rašīd. He said to him, "What have you, oh Abu 'n-Nuwās?" Abu 'n-Nuwās replied, "I have not anything." The king said to him, "Stretch out your hand." He stretched out his hand. "Stretch out the other." He changed the bottle into his other hand, and began to walk backward until he reached the wall. The king said, "Stretch out (both) your hands." Abu 'n-Nuwās placed the bottle between his back and the wall, and stretched out (both) his hands. The king said to him, "Come here, oh Abu 'n-Nuwās." He replied, "It will break, oh beautiful one!" The king laughed, and did not say anything to him.

L. 4: يدك for ايدك.

L. 7: تعال لهون is pronounced as though there were only one ل. When تعال is pronounced alone, the ل is often mute.

102.

الشیطان اجی لعند الفرنجي شافه عمال ینفخ الطبیح بتمه
في الصیف. قال له شو عمّ تعمل. الفرنجي قال عمال ذفّح
الطبیح. بعدین اجی الشیطان في الشتا شاف الفرنجي عمال
ینفخ ایدیة حتّی یدفوا. قال له الشیطان شو عمّ تعمل. قال
له عمال ذفّح لایدي حتّی ادفا. بعدین الشیطان قال الفرنجي⁵
عنده ذفسین واحد للمصیف وواحد للمشتا اذا بدّی شلحه تیاده.
قال للفرنجي بترکبني وبرکبک. قال له الفرنجي انت بتغتّي موال
وانا بغتّي موال. بعدین طلّع الشیطان ركب علی الفرنجي
وغتّي مواله. بعدین خلص طلّع الفرنجي ركب بدی یغتّي تیري
لم تیري لم کّل الدرب ما کان یخلص. لقط الشیطان وحطّه في¹⁰

القَيْنَه وسَدَّ عليه بالفلينه تيري لم تيري لم الفرنجي غلب
الشیطان .

*iš-šitān ija laṣūn il-frānǝjī šāfū zammāl yinfaḥ it-ṭwbīl bi-
timnū f'iš-šēf. 'ullū šū zamm tazmīl. il-frānǝjī 'al zammāl
neffīl it-ṭwbīl. bazden ija iš-šitān f'iš-šita šāf il-frānǝjī zammāl
yineffīl idēh ḥutta yidfū. 'ullū iš-šitān šū zamm tazmīl. 'ullū
zammāl neffīl bidēyī ḥutta idfa. bazden iš-šitān 'al il-frānǝjī 5
ṣandū nefṣen wāḥid liš-šēf ū-wāḥid liš-šita ana biḍḍī šellḥū
tiyābū. 'al il-frānǝjī bitrekkiḥū ū-brekkbak. 'ullū il-frānǝjī ent
biḡḡnnū māwāl wana biḡḡnnū māwāl. bazden ṭlīz iš-šitān
riḱib zala'l-frānǝjī ū-ḡḡnna māwālū. bazden ḥṭwṣ ṭlīz il-frānǝjī
riḱib biḍi yigḡnnū tiri lem tiri lem kull id-derb ma kān yuḥlas.
l'wṣ iš-šitān ū-ḥṭṭū f'il-'mnī ū-sedd zālēh bil-felīnī tiri lem 10
tiri lem il-frānǝjī ḡṭwṣ iš-šitān.*

The Devil came to the Frank, and saw him blowing with his mouth on his cooked food in the summer. The Devil said to him, "What are you doing?" The Frank said, "I am blowing on the food." Afterwards the Devil came in the winter, and saw the Frank blowing on his hands, to make them warm. The Devil said to him, "What are you doing?" He replied, "I am blowing on my hands to get warm." Then the Devil said: "The Frank has two breaths, one for summer, and one for 5 winter; I want to rob him of his clothing." He said to the Frank, "(If) you will carry me, I will carry you." The Frank said to him, "You shall sing a song, and I will sing a song." Then the Devil mounted and rode on the Frank, and sung his song. Then he finished, and the Frank mounted and rode on the Devil and began to sing, "*Tiri lem tiri lem*," and he did not finish for the whole length of the road. He caught the Devil, put him in a bottle, and closed it on him with the cork; *tiri lem tiri lem*. The Frank conquered the Devil. 10

The first part of this story has probably been brought to Syria by Europeans.

L. 2: **انفح** for **نفح**. Similarly in l. 6, **شلكه** is pronounced without the **ل**.

كان في ملك سأل الوزير حتى يخلق له . الوزير قال انا بخاف
اجرحك . الملك قال اعطيني شمعه وشحيطا . الوزير عطاها .
الملك ولّع الشمعه وبدي يحرق لحيته . صارت تحترق الحية
من فوق واليد من تحت . بعددين قال للوزير ما ابلدني
بعطيك فرصة سبعة ايام حتى تلاقي لي رجال ابلد مني .⁵
الوزير اخذ مصاري وراح . وصل لعند فاخوري . كان معه كتب
كثير . قال له انا بدّي شوف مستقبلك . فتح الكتب وصار
يقرا . قال له بكرا تعى بكير بتلاقي خمس مية قرش على
الطاولة . ثاني يوم لقي خمس مية قرش . قال له الوزير تعى كمان
بكرا بتلاقي الف قرش . اجى ثاني يوم لقي الف قرش .¹⁰
الفاخوري قال له دخلك خبرني كيف بتعرف . قال له ما
بيخصك تعى بكرا بتلاقي الف وخمس مية بس بتشتري فيهم
اكل ليش بذك تموت بعد بكرا . كل قدّ ما فيك ولما بتطلع
نجمة الصبح بذك تموت . ثاني يوم اجى واخذ الف وخمس
مية قرش وراح شترى بكّل المصاري اكل وصار ياكل حتى ما¹⁵
عاد فيه يتحرّك . قال لمرته شوفي لي طلعت النجمة . قالت
له طلعت . قال لها روعي ورا المشايخ وقولي لهم جوزي مات .
اجوا المشايخ غسلوه واخذوه للمقبرة وما حكي ولا كلمه .
الملك قاعد في الشباك وشايف كلّ شي . الوزير علّم مره حتى
توقف على الدرب وصارت تسبّ وتقول الحمد لله اللي مات²⁰
الشيخ الفاخوري يخرب بيته الله يغمّق له عمره ما يرجع . قال
لها لو كنت مش ميّت كنت بقوم ليكي . ضحك الملك وقال
صحيح في ابلد مني .

kân fî melik se'el il-wezîr hntta yehlîlû. il-wezîr 'âl ana
 bhâf îbrahîk. il-melik 'âl azîni şemza û-şahhâita. il-wezîr
 zatâh. il-melik wallaz îş-şemza û-bidî yehrû lîhyîtû. şdrît
 tehtîrî il-laşyî min fû' wil-îl min taht. bazden 'âl lîl-wezîr
 mâ ablîdnî bazîk furşa sebât iyâm hntta tlâ'îlî rîjîâl ablad
 minnî. il-wezîr nînd mnsârî û-râh. wuşîl la-zünd fâhârî. 5
 kân mazû kutub ketîr. 'nllû ana biddî şîf mîstn'blak. fetah
 il-kutub û-şâr ô'ra. 'nllû bukra taza bakîr bîtlâ'î hams mît 'örş
 salû'î-taulî. tânî yôm w'a hams mît 'örş. 'nllû il-wezîr taza
 kemân bukra bîtlâ'î elf'örş. îja tânî yôm w'a elf'örş. il-fâhârî 10
 'nllû duşlak hmbîrî kîf btazîf. 'nllû ma bîhuşşak taza bukra
 bîtlâ'î elf'û-hams mîyî bes btîştîrî fîham âkl lîş bîddak tnat bazd
 bukra. kul 'vâd ma fîk û-lîmma bîtlâz nîjmât îş-şubhî bîddak
 tnat. tânî yôm îja wînd elf'û-hams mît 'örş û-râh ştera bi-kull
 il-mnsârî âkl û-şâr yâkul hntta ma zâd fîh yitharrak. 'âl lî-15
 martî şafîlî tulazît in-nîjmâ. 'âklû tulazît. 'nllha râhî wera
 'l-meşâyîh û-'âllîhum jôzî mât. îjû il-meşâyîh gûsselâh wîndâh
 lîl-mw'bara û-ma hîkî û-la kîlmî. il-melik 'âzûd fî's-şîbbâk
 û-şâyîf kîll şî. il-wezîr zallem mara hntta tâ'af zala'd-derb û-
 şdrît tesîbî wî'âl il-homâ illa illî mât îş-şêh il-fâhârî yaşrub 20
 bêtû nllû yîjwunî'lû zomrû ma yörjaz. 'allha lau kunt maş
 méyîr kunt be'âm lêkî. dîhâk il-melik û-'âl şahîh fî ablad minnî.

There was a king, who asked the vizîr to shave him. The
 vizîr said, "I am afraid of cutting you." The king said,
 "Give me a candle and matches." The vizîr gave them to him.
 The king lighted the candle, and began to burn his beard.
 Above, his beard began to burn, and below, his hand. Then
 he said to the vizîr, "How stupid I am! I will give you a leave
 of seven days to find a man more stupid than I." The vizîr 5
 took money and departed. He came to a jar-maker. (The
 vizîr) had many books with him. He said to the jar-maker, "I
 will see your future." He opened the books, and began to read.
 He said, "Come early to-morrow, and you will find five hundred
 piastres on the table." The following day, the jar-maker found
 five hundred piastres. The vizîr said to him, "Come again
 to-morrow, and you will find a thousand piastres." He came
 the next day, and found a thousand piastres. The jar-maker 10
 said to the vizîr, "I beg of you to tell me how you know."
 The vizîr replied, "That does not concern you. Come to-mor-

row and you will find a thousand and five hundred, but you must buy food with the money, because you will die the day after to-morrow. Eat as much as you can, and when the morning star rises, you will die." The following day, he came and found a thousand and five hundred piastres, and departed and bought food with all the money. He began to eat, until he could not ¹⁵ move. He said to his wife, "See for me whether the star has risen." She told him, "It has risen." He said to her, "Go before the elders, and say to them, 'My husband has died.'" The elders came, and washed him, and took him to the cemetery. He spoke not a word. The king was sitting in the window and watching everything. The vizir instructed a woman to stand on the road; she began to curse and say, "Praise be to God that he who has died is the jar-maker, (who was) an elder. May ²⁰ his house be destroyed; may God make his grave deep, and may his life not return." The jar-maker replied, "Were I not dead, I would rise against you!" The king laughed, and said, "It is true, there are people more stupid than I."

L. 8: غرش for قرش.

104.

كان في رجال من عاليه سأل ساحر اي متى يموت. قال له
لما يصقعو دينيك. كل يوم كان يدس دينيه وما يلتقيهم
مصقعين. بيوم كان في شتا وبره كثير. دس دينيه لقاهم
مصقعين. نام على الدرب وما عاد تحرك. مرق رجال
وعيط له يا حسين يا حسين. ما رد. بعدين راح الرجال
للضيعة وصار يعيط مات فلان. اجتمعوا الناس واخذوا الحمل
وراحوا تا جيبوه. ما حكي ولا كلمه. بعدين وصلوا للضيعة.
في دربين لبينه درب من فوق ودرب من تحت. ختلفوا بين
بعضهم. ناس قالوا من فوق اقرب وناس قالوا من تحت
اقرب. بعدين هو قال لما كنت طيب كنت امرق من فوق. ¹⁰
كانت الدرب اقرب. بعدين حطوه وصاروا يخكوا عليه.

kân fî rijjâl min zâlêh se'el sâkir aimenten bmat. 'ollû limma
 hisp'izû dînêh. kill yôm kân yidiss dînêh û-ma yil'ihum
 msp'izin. bi-yôm kân fî šita û-bnrê ketir. dess dînêh le'ahum
 msp'izin. nâm zala'd-derb û-ma zâl t'urrak. nwrw' rijjâl
 û-zaiyêlû yâ hwsên yâ hwsên. ma redû. bazdên râh ir-rijjâl 5
 lid-dêza û-sâr yizaiyit nât flân. ijtemazû in-nâs wafwdu û-
 nahmil û-râhû tâ jibâh. ma hiki û-la kilmi. bazdên wuštû
 lid-dêza. fî derbên li-bêtû derb min fô' û-derb min taht. hiel-
 afû bân bazdham. nâs 'alû min fô' a'rab û-nâs 'alû min taht
 a'rab. bazdên hû 'al limma kunt taiyib kunt inurû min fô' 10
 kânit id-derb a'rab. bazdên hwtâh û-sârû yid'ahû zâlêh.

There was a man from Zâlêh asked a sorcerer, "When shall I die?" He told him, "When your ears become cold." Every day the man felt of his ears, and did not find them cold. One day, there was a great deal of rain and cold. He felt of his ears, and found them cold. He lay down in the road, and did not move. A man passed, and called to him, "Oh Hwsên, oh Hwsên!" He did not answer. Then the man went to the vil- 5
 lage, and began to call, "So-and-so has died." The people gathered, brought the bier, and went to bring him. He spoke not a word. Finally they arrived at the village. There were two roads to his house, one from above, the other from below. The people disputed among themselves. Some said, "(The road) from above is shorter," and some said, "(That) from below is shorter." Then the man said, "When I was alive, I used to pass from above. It was the shorter road." Then they put 10
 him down, and began to laugh at him.

L. 7: حتى يجيبوه for تا جيبوه .

105.

كان في رجال من عين داره ورجال من الشويفات. كانوا
 مثل الاخوه. اللي من عين داره كان دايمًا يزور الرجال اللي
 من الشويفات وكان دايمًا يقول له قدّيش بحبك تزورني شي يوم
 حتى وافيك على معروفك. بيوم راح لعنده بس شافه من بعيد.
 قال لها لمرته قوليني انا مش هون وراح تخبي. وصل الرجال. 5

قال لها يا مرة خي خي هون . قالت له لاء ما بعرف وينه .
 حمل حاله وراح نام في الحان . بعد مدّة اجى الرجال اللي من
 عين دارة للشويفات . شافه صاحبه من بعيد . قال له اهلا
 وسهلا واخده للبيت . كان عنده مسطاح تين . اخذ الحمار
 وطعماه اول مرة وتاني مرة . تَعَوَّد الحمار . بالسهرة قال له بتناع 10
 الشويفات لبناع عين دارة في وحش كَلّ ليله بيحي على
 مسطاح التين انت بتعرف تقوّس ملج حتى نربط له . قال
 له معلوم . اللي من الشويفات قال لها لمرته هلق لما بروج
 فيلّتي الحمار . راحوا حتى يربطوا للوحش . البره فيلّنت
 الحمار . صاحبه قوّسه مش عارف انه حمارة ففكره انه الوحش . 15
 لما صرخ الحمار قال إي هادا حماري . قال له اللي من
 الشويفات في الليل عرفت صوت حمارك اما انا طقة الضهر ما
 عرفتني . لا انت خي ولا انا خيك .

*kān fi riǧǧāl min zain dāra ū-riǧǧāl min iṣ-šwaifāt. kānū
 mēl il-ūhwi. illi min zain dāra kān dēman yizār ir-riǧǧāl illi
 min iṣ-šwaifāt ū-kān dēman yī'illū 'uddēš bhebbak tẓārnū šī yōm
 ḥotta wāfīk zala mazrāfuk. bi-yōm rāḥ lu-zōndū bes šāfū min
 bazīd. 'ollha li-martū 'alī innū maš hōn ū-rāḥ tḥabbu. wuṣil
 ir-riǧǧāl. 'ollha yā mart ḥaiyī ḥaiyī hōn. 'alitlū lu ma bazrif 5
 wēnū. ḥemel ḥālū ū-rāḥ nām f'il-ḥān. bazīd middi ija ir-
 riǧǧāl illi min zain dāra liṣ-šwaifāt. šāfū ṣāḥibū min bazīd.
 'ollū ahel 'ō-sehela wḥpūlū lil-bēt. kān zandū miṣṭāḥ tīn. nḥnd
 il-ḥmār ū-tazmāḥ auwel mārā ū-tānī mārā. tezauced il-
 ḥmār. bis-sehera 'ollū btāz iṣ-šwaifāt li-btāz zain dāra fī 10
 wḥš kill lēlī byījī zala miṣṭāḥ it-tīn ent btazrif te'auwis mīlī
 ḥotta nurbutū. 'ollū mazlām. illi min iṣ-šwaifāt 'ollha li-
 martū ḥwllū limma brāḥ felltū il-ḥmār. rāḥū ḥotta yurbutū
 lil-wḥš. il-mara fēletit il-ḥmār. ṣāḥibū 'auwesū maš zārif
 innū ḥmārū ftekerū innū il-wḥš. limma spṛnḥ il-ḥmār 'al 15
 i ḥēda ḥmārū. 'ollū illi min iṣ-šwaifāt f'il-lēl zarift saut*

*ḥammārak emma ana ṭn't iḷ-duhur ma zariftū la ent ḥaiyī ū-la
ana ḥaiyak.*

There was a man from Bain Dâra, and a man from iš-Šwaifât. They were like brothers. The one from Bain Dâra was always visiting the man from iš-Šwaifât, and was always saying, "How much I should like to have you visit me some day, so that I may repay your kindness." One day he went to the house of the man from Bain Dâra, but (the latter) saw him from afar. He said to his wife, "Say that I am not here," and went to hide. The man arrived, and said to her, "Oh wife of my brother, is 5 my brother here?" She said to him, "No, I do not know where he is." He prepared himself to depart, and went to sleep in the caravanserai. After a while, the man from Bain Dâra came to iš-Šwaifât. His friend saw him from afar. He said to him, "Welcome," and took him to the house. He had a drying-place for figs. He took his friend's donkey, and fed him there a first time, and a second time. The donkey became accustomed to it. In the evening, the one from iš-Šwaifât said 10 to the one from Bain Dâra, "There is a wild beast comes every night to the drying-place for the figs; do you know how to shoot well, so that we may lie in wait for him?" He replied, "Certainly." The man from iš-Šwaifât said to his wife, "When I depart presently, loose the donkey." They went to lie in wait for the wild beast. The woman loosed the donkey. His owner shot him, not knowing that it was his donkey; he thought that it was the wild beast. When the donkey brayed, his owner 15 said, "Ee, that is my donkey!" The man from iš-Šwaifât said to him, "In the night you knew the voice of your donkey, but at noon-day me you did not know. You are not my brother, and I am not your brother."

L. 14: فلتنت for فلتني and فلتني for فلتنت.

106.

في رَجَّالِ راح من بَرِّ الشام لبَرِّ مصر. وصل للمقاهرة وهو
ماشى في السوق شاف كلاب كثير. قال قدِّيش في كلاب في
ها البلد. واقف ولد زغير قال له بس يا سيدي كلهم غربا.

*fī rijjāl rāl min bnrr iṣ-šām li-bnrr mṣr. wuṣil lil-'āhira
ū-hā mādšī fī s-sū' šāf klāb ketīr. 'āl 'addeš fī klāb fī hel-belnd.
wā'if welnd zǧīr. 'allū bes yā sādī killham ġuraba.*

There was a man who went from Syria to Egypt. He arrived at Cairo, and as he was walking in the market, he saw many dogs. He said, "How many dogs there are in this city!" A small boy (was) standing (near). He said to him, "But, my lord, they are all foreigners."

107.

كان في بدوي مارق. بعددين شاف ناس عمال يحددوا.
شاف صبيته حلوه وهو كان حلو. قال لها اعلمي معروف
سقيني. قالت له تفضل اشرب من ظرف اللبن. لما شرب
قالت له لو بعرف اسمك كنت بقول لك هنيئا. قال لها اسمي
بوجهك. قالت له هنيئا يا حسن. قال لها لو بعرف اسمك 5
كنت بستكثر بخيرك. قالت له اسمي جوات قرايك. قال لها
فتنه فتنتيني بحسبك.

*kān fī bedawī mārṣ. baḍḍēn šāf nās ʿammāl yehḥḍū. šāf
ṣbbīyī helwī ū-hā kān helū. 'allha ʿzmīlī mazrāf s'inī. 'ālītū
tḥdḍl iṣrab min ḍarf il-leben. limma širib 'ālītū lau baḥrif
ismak kunt be'llak henīyen. 'allha ismī bi-wijhik. 'ālītū
henīyen yā ḥasan. 'allha lau baḥrif ismīk kunt bistektir bi-ḥērik. 5
'ālītū ismī jwāt 'arābak. 'allha fitnī fetentī bi-ḥisnik.*

A Bedawin was passing. He saw some people harvesting. He saw a beautiful young woman, and he himself was handsome. He said to her, "Do the favor of giving me a drink." She said to him, "Welcome, drink from the skin of leben." When he had drunk she said to him, "If I knew your name, I should say to you, 'May it benefit you.'" He said to her, "My name is in your face." She said, "May it benefit you, oh Hasan (Beautiful)." He said to her, "If I knew your name, I should wish that your gifts may increase." She said, 5
"My name is inside your scabbard." He said to her, "Fitni, you have charmed me with your beauty."

L. 7: the word **فتنه** means a "test"; the sword is the test of a man. There is also a second meaning, "seduction" or "enchantment." The verb **فتنتي**, belonging to the same root, has this second meaning.

108.

كان في تنيين اخوه عندهم تينه. واحد قال له للتاني انت
 اتعد انظر التينه وانا بروج بقعد صانع. قال له الرغير لاء.
 خيه قال له طيب بس لا تقعد عند واحد اجرودي. قال له
 ملج. صار يمشي التقى بخوري اجرودي. الخوري قال له بتقعد
 عندي صانع. قال له لاء خي قال لي لا تقعد عند واحد⁵
 اجرودي. بعدين صار يمشي الصبي والخوري يلحقه. فتكر ان
 كل الناس خوارنه واجروديه. قال له بتكطني عندك صانع.
 قال له تعى بس بشرط ان اللي بيزعل من التاني بيقص له
 سريده من بين عينيه. الصبي قال ملج. قال له الخوري خد
 الكلبه والحمار وها القمحكات وها الخبزات. انت بتاكل خبز¹⁰
 الشعير والكلبه طعيها خبز القمح. عمل هاك بقى داخ من
 خبز الشعير ما زرع الا نص مد. عيط عليه الخوري. زعل
 الصبي. قال له الخوري انت زعلان. قال له معلوم. بعدين
 قص له سريده من بين عينيه. راح لعند خيه. قال له خيه
 ما قلت لك انت اتعد ناطور التينه. هلق انت اتعد انظرها¹⁵
 وانا بروج بقعد صانع. راح جكي لعند الخوري. قال له
 بتكطني عندك صانع. قال له فوت بس بشرط اللي بيزعل
 من التاني بيقص له سريده من بين عينيه. قال له طيب.
 قال له الخوري خد الحمار وها الست امداد قمح اززعهم الكلبه
 بتدلك. بتطعمها خبزات القمح وبتاكل انت خبزات الشعير²⁰

- وبعد ما بتخلص بتجيب شوّية حطب على الحمار. راح اكل
خبزات القمح وضرب الكلبة قتلها واخذ عودتين شكّمهم في
ضهر الحمار قتلها والقححات طمّمهم في الارض وراح للبيت. قال
له الخوري وين الكلبة. قال له ليش أنّي اكلت خبزات القمح
حردت قتلتها انت زعلت. قال له لاء. قال له وبين الحمار. 25
قال له انت قلت لي حتّى حطّب وما عطيتني شي حتى حطّ
الحطب انا شكّيت عوده من هون وعوده من هون. مات.
زعلت انت. قال له لاء. بعددين فات لعند الخوريّة قال لها
مبيّن هادا اشطن منّا. بعددين قال له خد ها الصبي لبرّا.
اخذة. قال له شوف ازا بتعمل شي او ما بتعمل بدّي مّوتك. 30
صار يبيكي الصبي. ضهر الخوري. قال له شو به. قال له
عمّال يبيكي. قال له ضربه كفّ. ضربه كفّ مّوته. قال له
الخوري وين الصبي يا جكي. قال له يا معلّمي انت قلت
لي ضربه كفّ. ضربته مات. زعلت. قال له لاء. قال لها
مبيّن يا خوريّة جكي راح يقصّ لي سريده من بين عينيّ. 35
بعددين قال له لجكي طلع الفدان للشمس. اخذ الفدان قطعاه
شقّف ورماه على السطح. قال له الخوري وبين الفدان. قال
له طلّعته على السطح يتشّمس. قال له كيف طلّعته. قال
له شقّفته شقّف زعلت يا معلّمي. قال له لاء. بعددين راح
لعند الخوريّة قال لها قومي ادبحي الدجاجات واعمليهن 40
زّوادة. جحي سامع على السطح. نزل قعد في الصندوق واكل
الدجاجات. نصّ ليل الخوري قال لها للخوريّة قومي تا
نروح. حمل الصندوق ومشى. قال لها يا خوريّة مبيّن ها

الصندوق ثقيل. قالت له انا تليته دجاج وخبز. وصلوا
 45 لحد شطّ البحر. قال لها اتعدي يا خوريّه. فتكرو الصندوق
 لقيوا جكي. قالوا يي انت هون. قال لهم أي ما لي قلب
 فارتكم زعلت يا ابونا. قال له لاء. راح جكي حتى يشمّ الهوا.
 قال لها الخوري للخوريّه هلق منام بيكي جكي بينام معنا بس
 يغفى منرميه في البحر. جكي عرف شو بدّهم يعملوا. سرق
 50 منديل الخوريّه ونام حدّ الخوري. وعي الخوري خمّن جكي
 الخوريّه. بعدين قال لها قومي يا خوريّه حتى نرمي جكي.
 صار الخوري وجكي يدفّشوا الخوريّه رميوها في البحر. بعدين
 قال الخوري خي انا مبسوط خلّصنا من جكي. قال له جكي
 لاء خلّصت من الخوريّه. زعلت يا ابونا. قال له معلوم
 55 زعلت قتلت الكلبة والحمار والصبي والفدان واكلت الدجاجات
 وما زعلت بس هلق ميّت من الزعل. قصّ له سريده من
 بين عينيه وراح.

*kān jī tnēn ʔhwi zandhum tīni. wāḥad ʔallū lit-tānī ent ʔʔʔud
 inṭur it-tīni wana brāḥ bōʔʔud šāniz. ʔallū iz-zjīr laʔ. ḥaiyū
 ʔallū ṭaiyib bes la tōʔʔud zand wāḥad ejrādī. ʔallū mlīḥ. šār
 yimšī iltāʔa bi-ḥārī ejrādī. il-ḥārī ʔallū btōʔʔud zandī šāniz.
 ʔallū laʔ ḥaiyī ʔillī la tōʔʔud zand wāḥad ejrādī. bazdēn šār 5
 yimšī iṣ-šubī wil-ḥārī yillḥaʔū. fteker in kull in-nās ḥuwārni
 wejrādīyi. ʔallū biḥṭṭnī zandak šāniz. ʔallū taza bes bi-šarṭ
 in illī byizzal min it-tānī biʔʔšillū sridi min bēn zainēh. iṣ-
 šubī ʔal mlīḥ. ʔallū il-ḥārī ḥud il-kelbi wil-ḥumār ū-hel-ʔmḥāt
 ū-hel-ḥubzdt. ent btūkul ḥubz iṣ-šazīr wil-kelbi ṭazmīha ḥubz 10
 il-ʔmḥ. zamel ḥēk bwʔa dāḥ min ḥubz iṣ-šazīr ma zeraṣ illa nuṣṣ
 midd. zaiyeṭ zalēh il-ḥārī. zazōl iṣ-šubī. ʔallū il-ḥārī enti
 zazlān. ʔallū mazlām. bazdēn ʔʔʔllū sridi min bēn zainēh.
 rāḥ la-zōnd ḥaiyū. ʔallū ḥaiyū ma ʔultillak ent ʔʔʔud nātūr it-
 tīni. ḥolluʔ ent ʔʔʔud inṭurha wana brāḥ bōʔʔud šāniz. rāḥ 15*

jihū la-zōnd il-hārī. 'vllū bitlōṭṭnī zandak šāniz. 'vllū fāt
 bes bi-šart illi byizal min it-tānī b'nṣṣillū srīdi min bēn
 zainēh. 'vllū taiyib. 'vllū il-hārī hād il-hammār ū-hes-sitt
 āmdād 'vml izrazhum il-kelbi bitdillak. bitṭazmha ḥubzāt il-
 'vml ū-bitlākul ent ḥubzāt iṣ-šazār ū-buzd ma btuḥlōṣ bitjib 20
 šwaiyet ḥotab zala 'l-hammār. rāh ākel ḥubzāt il-'vml ū-dorrb
 il-kelbi 'ntelha wrhnd vūdtēn šekkhūm fī dḥwr il-hammār 'ntelū
 wil-'vmlāt tmmrhūm f'īl-arī ū-rāh lil-bāt. 'vllū il-hārī wēn
 il-kelbi. 'vllū lēš innū ākelt ḥubzāt il-'vml ḥurdit 'nteltha
 enti zazōll. 'vllū la'. 'vllū wēn il-hammār. 'vllū ent 'ultillī 25
 ḥotta ḥotṭib ū-ma zaṭētū šī ḥotta ḥotṭ il-ḥnēb auu šekḥēt
 zādī min ḥōn ū-zādī min ḥōn. māt. zazōlt enti. 'vllū
 la'. bazdēn fāt la-zōnd il-hūrīyi 'vllha mbēyin hēda aṣṭan
 minna. bazdēn 'vllū hād heṣ-ṣbī lī-borra. nḥndū. 'vllū
 šāf iza btazmil šī au ma btazmil biddī manawitak. šār 30
 yibkī iṣ-ṣbī. dḥwr il-hārī. 'vllū šā bā. 'vllū zammāl yibkī.
 'vllū dḥubū keff'. dḥrubū keff' manawetū. 'vllū il-hārī wēn iṣ-
 ṣbī yā jihū. 'vllū yā mṣallmī ent 'ultillī dḥubū keff'. dḥrnbū
 māt. zazōlt. 'vllū la'. 'vllha mbēyin yā hūrīyi jihū rāh
 y'nṣṣillī srīdi min bēn zainēyi. bazdēn 'vllū li-jihū ṭlliz il- 35
 fiddān liṣ-šems. vḥnd il-fiddān 'vṭṭazū š'nf ū-ramāh zala
 's-ṣpḥ. 'vllū il-hārī wēn il-fiddān. 'vllū ṭllaztū zalu 's-saḥ
 yitšemmes. 'vllū kif ṭllaztū. 'vllū šā'vftū š'nf zazōlt yā
 mṣallmī. 'vllū la'. bazdēn rāh la-zōnd il-hūrīyi 'vllha 'āmī
 idbēhī id-djājāt wazmllūm zūwādī. jihū sāmiz zala 's-ṣpḥ. nizil 40
 'azad f'īṣ-ṣandā' wākel id-djājāt. mṣṣ lēl il-hārī 'vllha lil-
 hūrīyi 'āmī tenrāh. ḥamel iṣ-ṣandā' ū-mišī. 'vllha yā hūrīyi
 mbēyin heṣ-ṣandā' ta'il. 'ālilū ana tellētū djāj ū-ḥubz.
 wuṣlū la-ḥadd šaṭṭ il-bḥr. 'vllha ō'zudī yā hūrīyi. fetahū
 iṣ-ṣandā' la'yū jihū. 'ālū yē ent ḥōn. 'vllūm ē ma lī 'vll 45
 fārīkum zazōlt yā'bāna. 'vllū la'. rāh jihū ḥotta yešimm il-
 hawa. 'vllha il-hārī lil-hūrīyi ḥollw' mnām byijī jihū bīnām
 mazna bes yigfa mnirmāh f'īl-bḥr. jihū zaref šū biddhum
 yazmlū. sarn' mandil il-hūrīyi ū-nām ḥadd il-hārī. wizōi il-
 hārī ḥommen jihū il-hūrīyi. bazdēn 'vllha 'āmī yā hūrīyi ḥotta 50
 nirmī jihū. šār il-hārī ū-jihū yidiṣṣū il-hūrīyi rimyāha f'ī
 'l-bḥr. bazdēn 'al il-hārī haiy ana mabsāt ḥallḥṣna min jihū.
 'vllū jihū la' ḥollḥṣt min il-hūrīyi. zazōlt yā'bāna. 'vllū
 mazlām zazōlt 'ntelt il-kelbi wil-hammār wis-ṣbī wil-fiddān
 wākelt id-djājāt ū-ma zazōlt bes ḥollw' mēyit min iz-zazl. 55
 'vṣṣollū srīdi min bēn zainēh ū-rāh.

There were two brothers who had a fig-tree. One said to the other, "Remain and guard the fig-tree, and I will go out as a servant." The younger brother said, "No." His brother said to him, "Very well, but do not be the servant of a man who has no hair on his face." He answered, "Good."

He went forth, and met a priest with no hair on his face. The priest said, "Will you be a servant with me?" He replied, "No. My brother told me not to be a servant for one who has no hair on his face." Then he went on further, and the priest overtook him. The boy thought that all people were priests, and were without hair on their faces. He said to the priest, "Will you take me as a servant?" He said, "Come, but on condition that the one who shall be angry with the other shall have a strip of skin cut off between his eyes (lit. he (the second) shall cut a strip from between his (the first's) eyes)." The boy said, "Very well."

The priest said to him, "Take the bitch and the donkey and this wheat and this bread. You will eat the barley bread; feed the bitch with the wheat bread." He did this, and became dizzy from the barley bread, and sowed only a half *midd*. The priest scolded him. The boy was angry. The priest said to him, "Are you angry?" He replied, "Of course I am." Then (the priest) cut a piece out from between (the boy's) eyes. He went to his brother, and his brother said to him, "Did I not tell you to stay here as watchman of the tree? Now do you stay and guard it, and I will go out as a servant."

Jihi went to the house of the priest. He said to him, "Will you take me as a servant?" He replied, "Enter, but on condition that the one who is angry with the other shall have a piece cut from between his eyes." He said to him, "Very well." The priest said to him, "Take the donkey, and plant these six *midds* of wheat; the bitch will guide you. You will feed her with wheat bread, and you will eat barley bread, and when you have finished, you will bring a little fire-wood on the donkey." He went, and ate the wheat bread, and beat the bitch till he killed her; and he took two sticks of wood, and stuck them into the donkey's back, and killed him; and he buried the wheat in the ground, and went to the house.

The priest said to him, "Where is the bitch?" He replied, "Because I ate the wheat bread, she was cross, and I killed her;

are you angry?" He answered, "No." Then he said, "Where is the donkey?" Jihi replied, "You told me to 25 bring wood, and gave me nothing on which to put the wood; I stuck in a stick here, and a stick here. The donkey died. Are you angry?" He said to him, "No."

Then he went to the priestess. He said to her, "It is evident that this (fellow) is more of a devil than we are." Then (the priest) told him, "Take this boy outside." He took him. Jihi said to the boy, "If you do anything, or if you do not do anything, I shall kill you." The boy began to cry. The priest 30 went out. He said to Jihi, "What is the matter with him?" He answered, "He is crying." The priest told him, "Strike him a blow with the palm of the hand." Jihi struck him a blow, and killed him. The priest said to him, "Where is the boy, oh Jihi?" He replied, "Oh my master, you told me to give him a blow. I beat him, and he died; are you angry?" He told him, "No."

The priest said to her, "It is evident, oh priestess, that Jihi is going to cut a piece from between my eyes." Then he said 35 to Jihi, "Take the yoke of oxen out into the sun." He took out the yoke of oxen, and cut it into pieces, and threw it on to the roof. The priest said to him, "Where is the yoke of oxen?" He replied, "I took it up on to the roof, for it to be in the sun." The priest said to him, "How did you take it up?" He replied, "I cut it into pieces; are you angry, oh my master?" He answered, "No."

Afterwards the priest went to the priestess, and said to her, "Rise, kill the chickens, and prepare them as food for the 40 journey." Jihi was listening on the roof. He descended, and got into the box and ate all the chickens.

At midnight the priest said to the priestess, "Rise, that we may go." He lifted the box, and set out. He said to her, "Oh priestess, it seems that this box is heavy." She said to him, "I filled it with chicken and bread." They reached a point near to the shore of the sea. He said to her, "Sit, oh priestess." They opened the box, and found Jihi. They said, 45 "Yi, are you here?" He said to them, "Yes, I had no heart to leave you; are you angry, oh our father?" He told him, "No." Jihi went to take some exercise (lit. smell the air). The priest said to the priestess, "Now we shall sleep; Jihi will

come and will sleep with us. When he is asleep, we will throw him into the sea." Jihi knew what they were going to do. He stole the priestess's veil, and slept near the priest. The priest awoke, and thought Jihi was the priestess. Then he said 50 to her, "Rise, oh priestess, that we may throw Jihi (into the sea)." The priest and Jihi began to push the priestess, and threw her into the sea. Then the priest said, "Haïy, I am happy; we have got rid of Jihi!" Jihi said to him, "No, we have got rid of the priestess; are you angry, oh our father?" He replied, "Of course I am angry! You killed the bitch and the donkey and the boy and the oxen, and ate the chickens, and 55 I was not angry; but now I am dying of anger." Jihi cut a strip from between the priest's eyes, and departed.

L. 1: واحد is pronounced either *wadhād* or *wāhīd*.

L. 7: بتحنطني is pronounced *bithuṭṭnī*, *bithoṭṭnī* and *bithuṭṭnī*.

L. 28: خوريّة, which I have translated "priestess," means here "wife of the priest."

L. 44: ملينته for تليته.

Cf. Oestrup p. 42, *Le Juif et les deux fils du marchand*.

109.

أمّه لجحي قالت له روح شتغل . قال لها شو بدّي شتغل ما
بعرف شي . قالت له روح اربط الطريق وجيب مصاري .
بعدين اخذ الطنجرة وراح باعها وشتري حبل طويل وراح
ربط الدرب من الميل للميل وراح . اجوا المكارية وفكوا الحبل
5 وراحوا . بعدين قال لها يا امي ربطت الدرب واخذوا الحبل .
قالت له اي حبل . قال لها اللي قلت لي حتى اربط الدرب فيه .
قالت له انا ما قلت لك تربط الدرب بحبل بس المعنى تقتل
واحد وتكيل وتاخذ منه مصاري . رجع على الدرب شاف
القاضي مارق . مسك حججه وضربه . اجت على راسه قتلتنه .

- أخذه وراح لعند أمّه قال لها يا أمّي قتلت لك القاضي. قالت 10
 له يخرّب بيتك اذا عرف السلطان بقتلنا. راحت قتلت تيس
 معزي. بعدين صارت الحكومه ناظرين القاضي حتّى يجي.
 راحرا لبيتته وسألوا وبين القاضي. قالوا من يومين نحن ما
 شغفناه. بعدين صار السلطان ينادي اللي شاف القاضي
 ويخبرني شي عنه بعطيه مية ليرا. قال له جكي انا قتلته 15
 ورميته في البير. كانت أمّه رميت التيس المعزي في البير
 وطبّت القاضي. اجوا العسكر مع جكي حتّى يشوفوا القاضي.
 قالت لهم أمّه ابني جنون. قال لهم انا قتلته يّخ في البير.
 قالوا له انزل جيبه. نزل مسك دينة التيس. قال لهم القاضي
 انه دزين طوال. قالوا مش كثير. بعدين مسك القرن وقال 20
 لهم القاضي انه قرون. قالوا له لاء صحيح اذكّ جنون. قالت
 لهم أمّه ما قلت لكم ابني جنون.

*imnū la-jihū 'ālittū rāh štiḡil. 'ollha šā biddi štiḡil ma
 bazriḡ šī. 'ābittū rāh őrbrūt it-turē ā-jib māsārī. bazdēn nḡnd
 it-tunḡara ā-rāh bāzha ā-šteru ḡabl tancil ā-rāh rubnūt id-derb
 min il-mel lēl-mel ā-rāh. ijū il-mkārīyi ā-fekka il-ḡabl ā-rāh.
 bazdēn 'ollha yā imnū rubnūt id-derb wḡndū il-ḡabl. 'ālittū 5
 ēya ḡabl. 'ollha illi 'ultitū ḡutta őrbrūt id-derb fih. 'ālittū ana
 ma 'ultillak tirbrūt id-derb bi-ḡabl bes il-mazna tītul wāḡad
 zankil ā-tāḡud minnū māsārī. riḡiz zala 'id-derb šāf il-'ādī
 mārē. misik ḡajar ā-ḡarḡbū. ijit zala rāsū 'ntelitū. nḡndū
 ā-rāh la-sōnd imnū. 'ollha yā imnū 'nteltillik il-'ādī. 'ālittū 10
 yaḡrub bētak iza zaref is-sultān byḡitlū. rāḡit 'ntelit tēs
 mazzi. bazdēn šārit il-ḡakāmū nāḡrīn il-'ādī ḡutta yijī. rāḡū
 li-bētū ā-se'elū wēn il-'ādī. 'ādū min yōmēn nālma ma šifādū.
 bazdēn šār is-sultān yindādī illi šāf il-'ādī ā-biḡabbirū šī zammū
 baztūh mūt lira. 'ollū jihū ana 'teltū ā-romētū f'il-bir. kānit 15
 imnū rimyit it-tēs il-mazzi f'il-bir ā-ḡammēt il-'ādī. ijū il-
 zaskar maz jihū ḡutta yišāfū il-'ādī. 'ālittū imnū ibnū mej-*

*nān. 'ullham ana 'uteltū yahlē f'el-bīr. 'ālālū inzel jībū.
nizil misik dēnt it-tēs. 'ullham il-'ādī ilū dīnēn twād. 'ālū
mūš ketīr. bazdēn misik il-'azn n-'ullham il-'ādī ilū 'urān. 20
'ālālū lē sahlē innak mejrān. 'ālītūn immān ma 'allītūn
ibnī mejrān.*

Jihī's mother said to him, "Go and work." He said to her, "At what shall I work? I do not know anything." She said to him, "Tie up (rob) the road, and bring some money." Then he took the sauce-pan, and went and sold it, and bought a long rope; and went and tied the road from one side to the other, and departed. The muleteers came, and untied the rope, and departed. Then he said to her, "Oh my mother, I tied up the road, and they took the rope." She said to him, "What 5 rope?" He said to her, "The rope with which you told me to tie up the road." She said to him, "I did not tell you to tie up the road with a rope; but I meant for you to kill some rich person, and take money from him."

He returned to the road, and saw the judge passing. He took a stone, and hit him. It struck his head, and killed him. Jihī took him, and went to his mother. He said to her, "Oh my mother, I have killed the judge for you." She said to him, 10 "May your house be destroyed! If the sultān knows, he will kill us." She went and killed a he-goat.

Afterwards (the members of) the government were waiting for the judge to come. They went to his house, and asked, "Where is the judge?" They said to them, "We have not seen him for two days." Then the sultān began to make proclamation, "To him who has seen the judge, and will give me information about him, I will give a hundred pounds." Jihī said to him, "I killed him and threw him in the well." 15 His mother had thrown the goat in the well, and buried the judge. The soldiers came with Jihī to see the judge. His mother said to them, "My son is crazy." He said to them, "I killed him; there he is in the well." They said to him, "Go down, and bring him." He descended, and took hold of the ear of the goat. He said to them, "Had the judge long ears?" They said to him, "Not very." Then he took hold of the horn, and said to them, "Had the judge horns?" They said 20 to him, "No; it is true that you are crazy." His mother said to them, "Did I not tell you that my son is crazy?"

كان في ملك عنده بنت كانت كلّ يوم تقعد في الشّبّاك وكلّ رجال اللي هي تشوفه اذا كان مرتّب تقول هادا من مرتّه واذا كان وسخ تقول هادا من مرتّه. بعددين ابوها زعل منها. قال له للوزير خدّها دشرها. اخدها الوزير وصار يمشي يمشي هو وهي حتّى وصلوا لحدّ بيت رجال اسمه حسن الكسلان. هو كان⁵ شابّ قوي كثير لكن كسلان كثير. اذا كان بدّه يشرب يقول يا امّي سقيني اذا كان بدّه ياكل يا امّي طعميني. الوزير حطّ بنت الملك هونيك. بعد يومين تلاته هي فانت لبستان. في رمان كثير. قصّت قضيب رمان طويل واجت صارت تضرب حسن. قالت له روح شتغل. قال لها ما بدّي. بعددين¹⁰ ضربته وقالت له خد حبل. راح صار يعمل عتال. اول يوم شتغل بقرشين. احي قال لها لمرته شتغلت بقرشين. قالت له عافاك. صار كلّ يوم يشتغل ويحبب اكثر. بعددين في يوم كان في رجال غني رايح عا الحجّ. قال له يا حسن بتروح معي. قال له حتّى اسال مرتي. راح سأل مرتّه. قالت له¹⁵ معلوم روح معه. وهنّ رايحين شافوا بير فيه ماء. قالوا مين بينزل يجيب لنا شويّة ماء. نزل حسن الكسلان. شاف رجال معه عبده قاعدة على يمينه وستّ حلوه كثير قاعدة عن شماله. طلع حسن الكسلان. قال له الرجال شو مالك عمال تتطلع. قال له ما شي حبيبي بحبه ولو كان عبد اسود. قال له²⁰ عافاك. خدّها المفتاح وافتح الجنينه. قطّف سلّه مليانه رمان. قطّف سلّه وبعتهها لمرته وامّه. حطّوها على الرق

وقالوا خذليها حتى يجي حسن. بعد كم يوم بنت الملك
 قالت يا ستي هاتي فكسر واحدة. لما كسرتها لقيت جوهره.
 بعدين راحت للسوق وباعتها اجت اشترت كل شي بدّها 25
 وانبسطت. بعدين قالت لستّها تا فكسر واحدة تانيه.
 لقيت جوهره تانيه. راحت باعتها واشترت حارة وفرش وزيت
 واشترت عبيد وعربيات حضرت تياب لحسن. بعدين ابوها
 قال للموزير يا وزير الزمان بدّي اعرف شو صار في بنتي تعي
 حتى نلبس مثل الدراويش ونروح نفتش عليها. قال له الوزير 30
 انا حظيتّها في بيت حسن الكسلان. صاروا يمشوا يمشوا
 حتى وصلوا لبلد حسن الكسلان. سأل الوزير ودين بيت
 حسن الكسلان. قالوا له يي حسن صار غني كتير كله من ورا
 مرتّه. دلّوهم على سرايا كبيره فيها عبيد وفيها ناس وفيها
 خدم. طلّعوا لفوق شافتهم بنت الملك. السلطان حبّ 35
 يخفي حاله بس بنته عرفته وقالت له يا بّي اهلا وسهلا.
 بعدين غمرها ابوها وصار يبوّسها. قال لها فين جوزك.
 قالت له انا بعدني بنت وحسن في الحجّ. لما اجي حسن
 كتبوا كتابها وجوزوها لحسن وعاشت هي وابوها وجوزها ليوم
 الي ماتوا وقالت له شفت يا بّي كل شي من المرحه. 40

kān fi melik zandū bint kānit kill yōm tō'zud f'īš-šibbāk
ū-kill riḡḡāl illi hāyi tšāfū iza kān mretteb t'al hēda min martū
wiza kān wusih t'al hēda min martū. bazdēn abātha zazōl
minnha. 'ollū lil-wezīr hādha dešširha. nḥadha il-wezīr ū-sār
yimšī yimšī hāwi ū-hāyi hantta wuslū la-hadd bēt riḡḡāl ismū
ḥasan il-keslān. hāwi kān šebb 'awī ketīr lākin keslān ketīr. 5
iza kān biddū yišrab yi'āl yā immū s'inū iza kān biddū yākul
yā immū tazminū. il-wezīr hupṭ bint il-melik hōnik. bazd

yōmēn tlāti hāyi fātīt li-bistān. fī rimmān ketir. 'nssit 'nlib
 rimmān tawil wijit sārīt tadrub hasan 'ālittū rāh štigil. 'nllha
 ma biiddi. bazdēn dōrbittū ā-'ālittū hud hūbl. rāh sār yazam-10
 mil rattāl. awel yōm štgipul bi-'ōršēn. ija 'nllha li-martū
 štgipul bi-'ōršēn. 'ālittū zāfāk. sār kill yōm yištugil ā-yijib
 aktar. bazdēn fī yōm kān fī rijjāl gmnī rāyih zāl-hajj. 'nllū
 yā hasan bitrāh mazī. 'nllū hotta isel marti. rāh se'el martū.
 'ālittū mazlūm rāh mazū. ā-hinni rāyihūn šāfū bīr fih mai. 15
 'ālū mīn byinzel yejūbilha šwaiyet mai. nizil hasan il-keslān.
 šāf rijjāl mazū zabdi 'āzōdi zalu yāminū ā-sitt helwi ketir
 'āzōdi zan šemālū. pūllaz hasan il-keslān. 'nllū ir-rijjāl šā
 mālak zammāl tuttūllaz. 'nllū ma si. habibū bhēbbū ā-lau kān
 zabul aswāl. 'nllū zāfāk hud hel-miftāh wiḥṭah ijuḥni. 'nṭṭif 20
 selli mīlyānū rimmān. 'nṭṭif selli ā-bazatha li-martū wimmā.
 hṭṭāha zalu'r-rṭṭf ā-'ālū hūllha hotta yijī hasan. bazd kem
 yōm bint il-melik 'ālīt yā sittū hātī niksar wāḥdi. linna kes-
 rītha līyit jauhera. bazdēn rāhit lis-sū ā-bāzōtha ijīt iṣṣerit
 kill šī biiddha winbmšit. bazdēn 'ālīt li-sittū teniksar wāḥdi 25
 tānyī. līyit jauhera tānyī. rāhit bāzōtha wiṣṣerit hāra ā-fūrš
 ā-zēyenit wiṣṣerit zabul ā-zarabiyāt hadḍorrit tiyāb li-hasān.
 bazdēn abāha 'āl lil-wezīr yā wezīr iz-zemān bidlū azriḥ šā sār
 fī bintū taza hotta nilbas mīl il-derāwiš ā-nwāḥ nfettiš zālāha.
 'nllū il-wezīr ana hṭṭētha fī bēt hasan il-keslān. sārū yīmšū 30
 yīmšū hotta wuṣṭū li-bēnd hasan il-keslān. se'el il-wezīr wēn
 bēt hasan il-keslān. 'ālālū yī hasan sār gmnī ketir killū mīn
 wera martū. dellāhum zalu serāyu kebiri fīha zabul ā-fīha nās
 ā-fīha hidem. tūllazū li-fō' šāfīthum bint il-melik. is-sultān 35
 hebb yihfī hālū bes bintū zarḥitū ā-'ālittū yā bēyī ahel 'ō-sehela.
 bazdēn gmnērha abāha ā-sār yibawrīsha. 'nllha fēn jōzik.
 'ālittū ana bazdnī bint ā-hasān fī'l-hajj. linna ija hasan
 ketebū kitābha ā-jawwezāha li-hasān ā-zāšit hāyi wabāha
 ā-jōzha li-yōm illi māttū ā-'ālittū šifit yā bēyī kill šī mīn 40
 il-mara.

There was a king who had a daughter. Every day she used to sit in the window, and concerning every man whom she saw, if he was clean, she said, "That is from his wife"; and if he was dirty, she said, "That is from his wife." At length her father became angry with her. He said to the vizir, "Take her, and remove her." The vizir took her, and began to walk

and walk, he and she, until they reached the vicinity of the house of a man named Hasan the Lazy. He was a very strong 5 young man, but very lazy. If he wished to drink, he said, "Oh my mother, give me to drink"; if he wished to eat, "Oh my mother, feed me." The vizir placed the daughter of the king there.

After two or three days, she entered the garden. There were many pomegranates. She broke off a long stick of pomegranate wood; returned, and began to beat Hasan. She said to him, "Go and work." He answered, "I do not want to." Then 10 she beat him, and said to him, "Take a rope." He went to work as a porter. The first day he worked for two piastres. He came (home) and said to his lady, "I have worked for two piastres." She said to him, "Well done!" He began to work every day, and to bring more money.

Then, one day, there was a rich man going on the pilgrimage to Mekka. He said, "Oh Hasan, will you go with me?" He replied, "(Wait) until I ask my lady." He went and asked his lady. She said to him, "Of course, go with him." As 15 they were going along, they saw a well, in which there was water. They said, "Who will descend, to bring us a little water?" Hasan the Lazy descended. He saw a man with a female slave sitting on his right, and a very beautiful lady sitting on his left. Hasan the Lazy looked (at them). The man said to him, "What is the matter with you, that you are looking?" He replied, "Nothing. 'I love my dear one, were he a black slave.'" The man said to him, "Well done! Take this 20 key, and open the garden. Pick a basketful of pomegranates." He picked a basketful, and sent it to his lady and his mother. They put it on the shelf and said, "Leave it until Hasan comes."

After some days, the king's daughter said, "Oh my lady, bring (the pomegranates) and we will break open one." When she broke it open, she found a diamond. Then she went to the market, and sold it, and came and bought everything she wanted, and was happy. Then she said to her lady, "Let us 25 break open another." She found another diamond. She went and sold it, and bought a palace and furniture and decorated it, and she bought slaves and carriages and prepared clothes for Hasan.

Afterward her father said to the vizir, "Oh Vizir of the Age, I wish to know what has become of my daughter. Come then, let us dress like the dervishes, and go to search for her." The vizir said to him, "I placed her in the house of Hasan the 30 Lazy." They began to walk and walk, until they reached the village of Hasan the Lazy. The vizir asked, "Where is the house of Hasan the Lazy?" They said to him, "Yi, Hasan has become very rich, and it is all from his lady." They guided them to the palace, which was large, and had in it slaves, and people, and servants. They looked up, and the daughter of the king saw them. The sultan wished to be in disguise, but 35 his daughter knew him. She said, "Welcome, oh my father." Then her father embraced her, and began to kiss her. He said to her, "Where is your husband?" She replied to him, "I am still a virgin, and Hasan is on the pilgrimage." When Hasan returned, they wrote her marriage-contract, and married her to Hasan, and she and her father and her husband lived (happily) until they died. She said, "You see (lit. you saw), oh my father, everything is from the woman!" 40

L. 12: مرتة (classical مرآة), here translated by the word "lady," ordinarily means "woman" or "wife." The present use, where the king's daughter is referred to as مربة حسن before she has been married to him, is unusual.

L. 16: The ordinary pronunciation of ماء is between *mai* and *moi*. Among the Bedawins I have heard *mi*.

L. 20: Cf. the proverb with No. 50.

111.

كان في ناسك عند رجّال غني وها الرجال كان كلّ يوم يعطيه
شوية سمن وشوية عسل. في يوم الناسك قاعد على فرشته.
كان مصدّ العسل والسمن بجرّة. قال انا ببيع جرّة ها السمن
والعسل وبشتري نعجة وها النعجة بتخلف غيرها وهاديك
غيرها حتّى يكتروا. بعددين ببيعهم وبصير غني. باخد 5
بنت تاجر الفلاني وبعمل عرس ما صار متله وبعزم التجار

والاكابر وبعمل ولايم وبعدين بيحيني صبي ولما بيكبر بعلمه
الفلسفه والهندسه واذا شفته عاصي علي بمسك ها العصا
وبضربه فيها. رفع العصايه حتى يضرب ابنه فيها. اجت
10 على جرّة العسل كسرتها. نزل السمن والعسل على لحيته.

*kān fi nāsik zand riyyāl ġmū ū-her-riyyāl kān kill yōm yaẓīl
šwāiyet semen ū-šwāiyet zasel. fī yōm in-nāsik 'āzūd zala
feršētū. kān mšemmīl il-zasel wis-semen bi-jerra. 'āl ana hebīz
jerret hes-semen wil-zasel ū-bištīrī nazī ū-hen-nazī biḥyollīf
ġērha ū-hēdlik ġērha ḥotta yikterū. baẓdēn bebīzlam ū-bḡr 5
ġmū. bāḡaḥ bint tājir il-ḡlān ū-bazmīl zars ma šār mīlā
baẓzum il-tijār wil-akābir ū-bazmīl welāyini ū-baẓdēn byijēnū
špī ū-limma byikber baẓallmā il-felsefī wil-hendesi wiza šiftū
zāšī zalēyi bimsuk hel-zaša ū-biḡrbi fīha. refaz il-zašāyi
ḥotta yidrub ibnū fīha. ijīt zala jerret il-zasel keserāha. nizīl
is-semen wil-zasel zala lēhyitū.* 10

There was a recluse at the house of a rich man, who every day gave him a little clarified butter and a little honey. One day the recluse was sitting on his mat, collecting the butter and the honey in a jar. He said, "I shall sell a jar of this butter and honey, and buy a she-lamb, and this she-lamb will bear another, and this one another, until they multiply. Then I shall sell 5 them, and shall be rich. I shall marry the daughter of such-and-such a merchant, and I shall have such a wedding as there never was before; and I shall invite the merchants and the nobles, and I shall have wedding-feasts. And afterwards, I shall have a son; and when he grows up, I shall teach him philosophy and engineering; and if he is disobedient to me, I shall take this stick, and beat him with it." He raised his stick to beat his son with it. The stick struck the jar of honey and broke it, and the butter and the honey fell on his beard. 10

112.

كان في ملك من ملوك العرب. اخذ قومه وراح للبريه وهو
رايح شاف حمار وحش. لحقه. شرد حصانه عن جماعته.

بعددين صارت نشتتي الدنيا كثير. شاف بيت منفرد فات
 طلب ملجا فيه. صاحب البيت قال لمرته شوفة ها الانسان
 ابن نعم. شو بدنا نضيفه. قالت له ما عندنا الا ها النعجة 5
 ادبحها واشويها وانا راح بعجن ها الشوية الطحين. عملوا
 وقدّموا للضيف وبات عندهم هاديك الليلة. ثاني يوم لما
 بدّه يركب قال لهم انا ملك النعمان. اطلبوا شو يتريدوا.
 قال له الرجال بحجي يوم. بعد مدّه صاروا فقرا كثير. قالت له
 مرته يا رجال الملك وعد اّنه بينعم علينا. روح شوف. 10
 الملك النعمان بيوم سكر. كان عنده صاحبين. امر بقتلهم.
 ثاني يوم سأل وين فلان وفلان. قالوا له انت امرت بقتلهم.
 حزن كثير وعمل لهم عمودين وعمل يوم فرح ويوم حزن.
 كان يوم الفرّح ويوم الحزن يقعد بين العمودين. اللي يجي
 لعنده يوم الفرّح كان ينعم عليه واللي يجي يوم الحزن كان 15
 يقتله ويدهن العمودين بدّمه. ساقبت يوم اللي اجى لعنده
 فيه الرجال كان يوم الحزن. حزن الملك كثير وقال له ما
 لقيت تحي الا في ها النهار. قال له انا قبلت بس بدّي حدّا
 يكفلني. بعددين التفت الى واحد اسمه شيبان. قال له ما
 بتكفلني. ما قبل. بعددين قام واحد اسمه قراده. قال انا 20
 بكفلك. قال له الملك على قدّيش. قال له على سنه. بعددين
 الملك عطاه خمس مية ناقة وراح لعند اهله. صار ترم يوم
 الحزن. قال له الملك لقراده فات الوقت لو بدّه يجي حنظله
 كان اجي والملك كان مشتهي ان ما يجي. ثاني يوم ركب
 الملك وقعد بين العمودين وطلب ان يقتل قراده. كلّ الناس 25

قالوا له لاء ما يجوز الا حتى يكمل يومه وهنّ عمال يحكوا شافوا
غبره. الملك قال للجلاّد اقتله. الناس قالوا لاء حتى نشوف
ميين جاي بلكه كان حنظله. بعد كم دقيقه وصل. بعددين
حزن الملك كتيّر قال له شو جابك يا حنظله. قال له الوفا.
قال له الملك ميين علّمك الوفا. قال له ديني. قال له شو³⁰
دينك. قال النصرانيّة. قال له الملك اشرح لي ياها. شرحها.
تنصّر الملك وكلّ قبيلته وخرب العموديين وانعم على حنظله
وقراده وقال لهم ما بعرف ميين اكرم اللي وفي بوعدة او اللي
كفل.

kân fî melik min mlâk il-zarab. nḥwḏ 'ômû â-râḥ lil-bnr-
riyî â-hû râyîḥ šâf ḥmâr wnhš. lih'û. šered ḥsânû zan
jemâstû. bazdên šârit tešettû id-dinya ketîr. šâf bêt minfirîd.
fât tlab melja fîh. šāḥib il-bêt 'al li-martû šôfit hel-insân ibn
nôzam. šû biddna ndêfû. 'âlîtlû ma zandna illa hen-nazjî 5
idbahlha wišwîlha wana râḥ bazjun heš-šwaiyet it-tḥîn. zamelû
â-'ndlemû lid-dêf â-bât zandhwn hêdik il-lêli. tânû yôm limma
biddû yirkab 'nllhwn ana melik in-nazmân utubû šû bitridû.
'nllû ir-rijjâl bijî yôm. bazd middi šârû fu'wra ketîr. 'âlîtlû
martû yâ rijjâl il-melik wazad innû byinzôm zalêna. râḥ šâf. 10
il-melik in-nazmân bi-yôm sikr. kân zandû šāḥbên. amw
bi-'nllhwn. tânû yôm se'el wên flân â-flân. 'âlîtlû ent amert bi-
'nllhwn. ḥezin ketîr â-zamellhwn zamûdên â-zamel yôm feralḥ
â-yôm hizn. kân yôm il-feralḥ â-yôm il-ḥizn yô'azud bân il-
zamûdên. illi yijî la-zündû yôm il-feralḥ kân yinzôm zalêḥ
willi yijî yôm il-ḥizn kân yi'tulû â-yidhen il-zamûdên bi-dem-15
mû. sâ'nbit yôm illi ija la-zündû fîh ir-rijjâl kân yôm il-ḥizn.
ḥezin il-melik ketîr â-'nllû ma l'êt tijî illa fî hen-nwhâr. 'nllû
ana 'wbilt bes biddi ḥadan yikfelû. bazdên iltefet ila wâḥad
ismû šebân. 'nllû ma bîkfelû. ma 'ibil. bazdên 'am wâḥad
ismû 'wrâdi. 'al ana bîkfelak. 'nllû il-melik zala 'addêš. 20
'nllû zala sini. bazdên il-melik zatâḥ ḥoms mît nâ'a â-râḥ la-
zünd âhelû. šâr tirm yôm il-ḥizn. 'nllû il-melik li-'wrâdi fât
il-w't lanû biddû yijî ḥmzala kân ija wil-melik kân mištîh in

ma yijî. tânî yôm rikib il-melik û-'azad bën il-zamûdên û-tnob
 in yîtul 'urâdi. kill in-nâs 'ûbûlû la' ma bijâz illa hntta yikmel 25
 yômû û-hînni zammâl yâhikû şâfû gubura. il-melik 'âl bij-jillâd
 û'tlû. in-nâs 'âlû la' hntta nâşaf mîn jât belki kêlî hîmzûla.
 bazû kem da'î'a wuşil. bazûlû hezin il-melik ketir 'ullû şû
 jâbak yâ hîmzûla. 'ullû il-wuşû. 'ullû il-melik mîn zallmak
 il-wuşû. 'ullû dînû. 'ullû şû dînûk. 'âl in-nuşrânîyi. 'ullû 30
 il-melik îşrahî yâha. şerahî. tennuşûr il-melik û-kill 'ubiltû
 û-hîrûb il-zamûdên wenzam zalu hîmzûla û-'urâdi û-'ullhum
 ma bazrif mîn akram illi wuşû bi-wazûlû au illi kîfil.

There was once a certain king of the Arabs. He took his people and went to the desert; and as he was going, he saw a wild ass, which he followed. His horse became separated from the company. Then rain began to fall heavily (lit. then the world began to be very rainy). He saw a house, entered, and asked shelter in it. The owner of the house said to his wife, "By the appearance of this man, he is a person of wealth. With what shall we serve him?" She replied, "We have nothing except this sheep. Kill it and roast it, and I will go to 5 knead this bit of flour." They did this, and offered the food to the guest, and he slept that night at their house. The next day, when he was about to mount, he said to them, "I am king in-Nazmân; ask for what you wish." The man said to him, "Some day, I will come (to your court)." After a time they became very poor. His wife said to him, "Oh man, the king promised that he would give us something. Go and see." 10

The king in-Nazmân got drunk one day. He had two friends with him. He ordered their death. The next day he asked, "Where are So-and-so and So-and-so?" They told him, "You ordered their death." The king was greatly grieved, and made two columns for them, and appointed a day of happiness and a day of sorrow. On the day of happiness and on the day of sorrow the king used to sit between the two columns. Whoever came to him on the day of happiness, the king would give him presents; and the one who came to him on the day of sorrow the king would kill, and paint the two columns with his blood. 15 It happened that the day in which the man came to him was the day of sorrow. The king was greatly grieved, and said to him, "Could you not find a day to come except to-day?" He

answered, "I accept the condition, but I wish some one to stand security for me." Then he turned to a man whose name was Šebân, and said to him, "Will you not stand security for me?" He did not accept. Then a man whose name was Karâdi arose and said, "I will stand security for you." The king said to him, "For how long?" He replied, "For a year." Then the king gave him (the man) five hundred she-camels, and he departed to his people.

The time for the day of sorrow came. The king said to Karâdi, "The time has come. If Henzela were intending to come, he would have arrived," and the king was very eager that he should not come. The next day the king mounted, and sat between the two columns, and asked that Karâdi should be killed. All the people said to him, "No, it is not lawful until the end of his day." And as they were talking, they saw dust. The king said to the executioner, "Kill him." The people said, "No, until we see who that is; it may be Henzela." After some minutes he arrived. Then the king was greatly grieved, and said, "What brought you, oh Henzela?" He replied, "The fulfillment of the promise." The king said to him, "Who taught you the fulfillment of a promise?" He answered, "My religion." He said to him, "What is your religion?" He replied, "Christianity." The king said to him, "Explain it to me." He explained it, and the king and his whole tribe became Christians, and he destroyed the two columns, and gave presents to Henzela and to Karâdi, and said to them, "I do not know who was more generous, he who kept his promise, or he who stood security."

113.

اجى صياد لعند ملك العجم قدّم له سمكه . عطاها الف
دينار . كانت قاعده الملكة شيرين بجعبه . لما ضهر الصياد
قالت له للملك هادا كثير الف دينار حقّ سمكه . قال لها
هلّق عطيته كيف بدّي اخذ منه . قالت له الملكة صبر شوّبه
انا باخذهم منه . قال لها كيف . قالت له انا بساله شو شكل
ها السمكه ذكر يّمّا انتى . ان قال ذكر بقول الملك ما بياكل

دكر وان قال انتى بقول الملك ما بياكل انتى . عيّطت للرجال
سألته شو شكل ها السمكه دكر يما انتى . فتكر شوي وقال
لها خنتى لا دكر ولا انتى . انبسط الملك كتيسر . عطاها الف
دينار . وقع واحد . لمة وحطه في الكيس . قالت له الملكة 10
للملك شفت ما بخل هو وقع دينار لمة واخده . بعدين عييط
له الملك وقال له ما بيكفيك الفين دينار حتى تاخذ الدينار
وما خلّيته لواحد من الخدم . قال له تحت امرك . بعدين
الرجال قال انا خفت ان حدّا يدعس عليه لان عليه صورة
الملك . فرح الملك من فطنته وعطاها الف دينار كمان . 15
كلّفته السمكه ثلاث الاف دينار . قال ان الواحد ما عمره
يسمع مشورة النسوان .

*ija šayūd la-zōnd melik il-ʔajem ʔddemlū semeki. ʔatāh elf
dīnār. kānūt ʔʔzūdi il-meliki širīn bi-jembū. limma dōhur is-
šayūd ʔālītū lil-melik hēda ketir elf dīnār haʔ semeki. ʔallha
hōllū ʔatētū kif biḏdā ʔhud minnū. ʔālītū il-meliki šbur
šwaiyi ana bāḥūdham minnū. ʔallha kif. ʔālītū ana bisetū
šū šikl hes-semeki doker yinnma enta. in ʔal doker bʔal il-melik 5
ma byākul doker win ʔal enta bʔal il-melik ma byākul enta.
ʔaiyetit lir-rijjāl seʔelitū šū šikl hes-semeki doker yinnma enta.
fʔeker šwai ū-ʔallha hōnta la doker ū-la enta. nbpsnt il-melik
ketir. ʔatāh elf dīnār. wʔʔʔz wāḥad. lemmū ū-hōttū fʔl-kis.
ʔālītū il-meliki lil-melik šift ma abḥl hā wʔʔʔz dīnār lemmū 10
wḥōdū. bāzden ʔaiyēllū il-melik ū-ʔallū ma bikeffik elfēn
dīnār hōtta tāḥud id-dīnār ū-ma hōllētū li-wāḥad min il-ḥidem.
ʔallū taht omrak. bāzden ir-rijjāl ʔal ana ḥift in ḥadan yidʔas
ʔalēh liān ʔalēh šart il-melik. firih il-melik min futntū ū-ʔatāh
elf dīnār kemān. kelleftū is-semeki tlāt elāf dīnār. ʔal in 15
il-wāḥad ma ʔomrū yismaʔ mešwerit in-niswān.*

A fisherman came to the king of Persia, and offered him a fish. The king gave him a thousand dinars. The queen Širin was sitting beside the king. When the fisherman left, she said

to the king, "That is a great deal: a thousand dinars as the price of the fish." He said to her, "I have but now given them to him; how shall I take them from him?" The queen said to him, "Wait a little, I will take them from him." He said to her, "How?" She replied, "I shall ask him, 'What is the sex of this fish, male or female?' If he says 'Male,' I shall say, 5 'The king will not eat a male,' and if he says, 'Female,' I shall say, 'The king will not eat a female.'" She called the man, and asked him, "What is the sex of this fish, male or female?" He thought a little, and said to her, "It is a hermaphrodite, neither male nor female." The king was very much pleased. He gave the man a thousand dinars. One fell. The man picked it up, and put it in the bag. The queen said to the 10 king, "Did you see how very selfish he was? A dinar fell; he picked it up and took it." Then the king called him and said to him, "Are not two thousand dinars enough for you, that you took the dinar, and did not leave it for one of the servants?" He answered, "I am under your orders." Then he added, "Because the king's likeness is on it I was afraid that some one would step on it." The king was pleased with his cleverness, and gave him a thousand dinars more. The fish 15 cost the king three thousand dinars. He said that one should never in his life listen to the advice of women.

L. 2: بجانبه for بحببه.

114.

كان في ملك عنده ولد وحيد شاف بنت فقيرة. قال له
يا بّي بدي ها البنت. قال له ابوہ لاء انا ملك ما باخذ لك
بنت فقيرة. بعددين الصبي سخن كثير. قالوا له الحكماء احسن
جوزة ها البنت او ابنك بيموت. بعددين راح الملك لعند ابو
البنت. طلب البنت منه. قال له ابوہا انا ما بعطيك ياها
الا ازا كان ابنك بيعرف صنعہ. قال له ابني بده يصير ملك شو
بده بالصنعہ. انا ما بجوزها الا لواحد بيعرف صنعہ لكن ازا
كان بتريد تاخذها بالسيف انا عبدك وتحت امرک. قال له

لاء ما باخذها بالسيف بس بسال ابني اذا كان بيريد يتعلم
 صنع. راح سأل ابنه. قال أي بيريد اتعلم كار البلور. بيوم¹⁰
 قال له لادوه اوسق لي مركب يدّي سافر لستمبول. شكن له
 مركب وهنّ مسافرين انكسر المركب. ناس غرقوا وناس سلموا.
 من الجملة الصبي خلّص على شقفة خشبه. طلع على البرّ
 بس هو كان جوعان كثير. وصل لحدّ كرخانه. وقف حدّ
 الباب. قال له لصاحب الكرخانه بتريد تحطّي عندك. قال¹⁵
 له انت ما شايف شوها الشغل الدقيق شو بيعرفك تشتغل.
 قال له حطّني صانع كنّس الخزن بس حتّى اكل. بيوم الملك
 كان عنده قدح من البلور العال. انكسر. الملك بعث ورا
 صاحب الكرخانه وقال له بدّك تعمل ها الكاس. اخذه وهو
 حزنان كثير. اجى على الكرخانه عمال يخبّر ان الملك طلب²⁰
 منه ان يعمل له الكاس. ما كان حدّا يعرف. قال له الصبي
 يا معلّمي اعطيني شمعه ورغيفين حتّى اتعشّى وسكّر الكرخانه
 عليّ. بتجي على بكرا بتلاقي القدح حاضر. عمل هاك.
 صاحب الكرخانه تاني يوم اجى شاف القدح عال. اخذه وراح
 لعند الملك. هو كان مبسوط كثير. قال له بدّي واحد تاني²⁵
 اجى خبّر الصبي. قال له اعطيني شمعه ورغيفين. تاني يوم
 الصبح اجى شاف القدح حاضر. بعدين اخذه وطلع يركض
 لعند الملك. قال له الملك بدّي واحد كمان. اجى خبّر
 الصبي. قال له طيّب اعطيني شمعه ورغيفين. سكّر
 الكرخانه وراح. الصبي كتب على القدح

يا كفى كفى واعفي ان كان ما بتكفي
التيس ياخذ المال والقدر شغل كفي .

بعدين شافه الملك . بعث ورا صاحب الكرخانه قال له خبرني
مين شغلها الاقداح . قال يا سيدي يعيش راسك انا . قال
له احكي دغري او بقطع راسك . خبره . قال له عندي ولد ³⁵
فقير هو شغلهم . بعث ورا الصبي قال له يا صبي احكي لي
وين تعلمت ها الصنعة . قال له انا ابن ملك تعلمتها ببلاد
والقدر ابي هداك ياه . قال له صحيح . قال له نعم . اجي
الملك كان بده يقتل صاحب الكرخانه ويعطي كل شي للصبي .
قال له الصبي لاء يا سيدي انا اكلت خبز وملح في بيته اعمل ⁴⁰
معروف معي وخليتي طيب بس انا بترجك ابعثني لبي . بعثه
الملك وبعث معه هدايا وصاحب الكرخانه خلص كرمال
الصبي . منتعلم شكلين من ها القصه العهد بين الخبز
والملاح وان كان الواحد غني ما هو عيب ازا تعلم ابنه صنعة .

*kān fī melik zandū welwā wahīd šāf bint fa'iri. 'allū yā
bēyī biddī hel-bint. 'allū abāh la' ana melik ma bāḥūd lak
bint fa'iri. bazdēn iṣ-ṣubī ṣḥm ketir. 'ālālū il-ḥekema aḥsan
janwizū hel-bint au ibnak bimāt. bazdēn rāḥ il-melik la-zōnd
abū'l-bint. twlb il-bint minnū. 'allū abāha ana ma bazāk
yāha illa iza kān ibnak byazrif šanza. 'allū ibnī biddū yīšir 5
melik šā biddū bi-šanza. ana ma bejanwizha illa li-wāḥad
byazrif šanza lākin iza kān bitrid tāḥūdha bis-sēf ana zabdak
ū-taḥt omrak. 'allū la' ma bāḥūdha bis-sēf bes bisel ibnī iza
kān birid yitazallem šanza. rāḥ se'el ibnū. 'al ē brid itazallem
kār il-bellōr. bi-yōm 'allū labāh ūsīlī merkeb biddī sāfir 10
li-stambūl. šēḥēnlū merkeb ū-hinnū msāfirin inkeser il-merkeb.
nās jprw'ū ū-nās silmū. min ij-jimlī iṣ-ṣubī ḥulīš zala šw'fit*

hwsbi. tuliz zala'l-barr bes ha kân jûzân ketîr. wusil la-hadd
kirhâna. w'îf hadd il-bâb. 'ullû li-sâhib il-kirhâna bitrîd
tawtînî zandak. 'ullû ent ma sâ'yîf sâ heš-šugl il-da'î sâ 15
byazrifak tîstugîl. 'ullû hawtînî sâ'nîz kennîs il-mahzan bes hutta
âkul. bi-yôm il-melik kân zandû 'wdaḥ min il-bellâr il-zâl.
inkeser. il-melik bazut wera sâhib il-kirhâna û-'ullû bidlak
tazmîl hel-kâs. vḥndû û-hel heznân ketîr. ija zaldil-kirhâna
zammâl yḥbbir in il-melik twnb minw in yazmîllû il-kâs. 20
ma kân hadan yazrif. 'ullû is-ṣubî yâ mazmîlî astîni šemza
û-ragîfîn hutta itazašša û-sekkir il-kirhâna zaleyî. btijî zala
bukra bitlâ'î il-'wdaḥ hâdir. zannil hek. sâhib il-kirhâna tânî
yôm ija sâf il-'wdaḥ zâl. vḥndû û-râh la-zond il-melik. hâ
kân mabsûl ketîr. 'ullû biddî wâḥad tânî. ija ḥnbbir is-ṣubî. 25
'ullû azîni šemza û-ragîfîn. tânî yôm is-ṣubî ija sâf il-'wdaḥ
hâdir. bazden vḥndû û-tuliz yurkuḍ la-zond il-melik. 'ullû
il-melik biddî wâḥad kemdn. ija ḥnbbir is-ṣubî. 'ullû taiyib
azîni šemza û-ragîfîn. sekker il-kirhâna û-râh. is-ṣubî katab
zala'l-'wdaḥ 30

yâ kefa kiḥḥî
it-tës yâḥud il-mâl

wazfî in kân ma bitkiḥḥî
wil-'wdaḥ šugl keḥḥî.

bazden sâfû il-melik. bazat wera sâhib il-kirhâna 'ullû ḥnb-
birnî mîn šngel hel-'wdaḥ. 'âl yâ sîdî yazyîš râsak ana. 'ullû
ahkî dujeri au bi'taz râsak. ḥnbbirû. 'ullû zandî welud fu'îr 35
hâ šngelhum. bazat wera is-ṣubî 'ullû yâ ṣubî ahkîlî wên tazal-
lemt heš-šanza. 'ullû ana ibn melik tazallemtha bi-belâdî wil-'w-
daḥ abâi hedâk yâh. 'ullû saḥîḥ. 'ullû nazam. ija il-melik
kân biddû yî'tul sâhib il-kirhâna û-yazfî kill šî lis-ṣubî. 'ullû is-
ṣubî la' yâ sîdî ana âkelt ḥubz û-milḥ fi bêtû azmîl mazrâf mazî 40
û-ḥwnlîh taiyib bes ana bitrejḡâk ebzatrî la-béyî. bazatû il-melik
û-bazat mazû hedâya û-sâhib il-kirhâna ḥulîš kirmâl is-ṣubî.
wintazallem šiklên min hel-'uṣṣa il-zahîd bân il-ḥubz wil-milḥ
wîn kân il-wâḥad ḡpnî ma hâ zaib iza tazallem ibnû šanza.

There was a king who had a single son, who saw a poor girl. He said, "Oh my father, I wish this girl." His father said to him, "No, I am the king; I will not take a poor girl for you." Then the boy became very sick. The physicians said to his father, "It is better if you will marry him to this girl; otherwise your son will die." Then the king went to the girl's father and

asked the girl of him. Her father said to him, "I will not give her to you unless your son knows a trade." He replied, "My son will be king, what does he want of a trade?" "I will not marry her to anyone who does not know a trade; but if you wish to take her by the sword, I am your slave and under your orders." The king said to him, "No, I will not take her by the sword, but I will ask my son if he wishes to learn a trade." He went and asked his son, who said, "Yes, I wish to learn the working of crystals."

One day he said to his father, "Freight a ship for me, I wish to travel to Constantinople." His father loaded a ship for him, and as they were travelling, the ship was wrecked. Some were drowned and some were saved. From the number, the boy was saved on a bit of wood. He reached the land, but was very hungry. He arrived at a work-shop, and stood near the door. He said to the owner of the shop, "Will you take me at your shop?" He replied, "You do not see the nature of this delicate work. How will you know how to do this work?" He said, "Take me as a servant. I will sweep the shop, but for my food."

One day the king had a goblet of very fine crystal. It was broken. The king sent for the owner of the work-shop, and said to him, "You must mend this goblet." He took it and was very sad. He went to the shop, and was telling that the king demanded of him that he should mend the goblet. There was no one who knew how to do it. The boy said to him, "Oh my master, give me a candle and two loaves (of bread) so that I may dine, and close the shop on me. You will come in the morning and find the goblet ready." He did this. The owner of the shop came the next morning, and saw the goblet done excellently. He took it and went to the king, who was very much pleased. He said, "I wish another." The owner of the shop came and informed the boy, who said, "Give me a candle and two loaves." The morning of the following day the owner of the shop came and saw the goblet ready. Then he took it, and went running to the king. The king said to him, "I wish still another." He returned and informed the boy, who said, "Good; give me a candle and two loaves." He shut the shop and departed. The boy wrote on the goblet,

"Oh plenty, be plentiful, and increase if there is not plenty; the goat will take the money, and the goblet is the work of my hand."

Later the king saw this. He sent for the owner of the workshop, and said to him, "Tell me who did the work on these goblets." He said, "Oh my lord, may your head be kept in safety, I (did it)." The king said to him, "Speak the truth, or I will cut off your head." He told him, saying, "I have a poor boy who did the work on them." The king sent for the 35 boy and said to him, "Oh boy, tell me where you learned this trade." He replied, "I am a king's son, and learned it in my country, and the goblet my father presented to you." The king said to him, "Is that true?" He answered, "Yes." The king wanted to kill the owner of the shop, and to give everything to the boy. The boy said to him, "No, my lord, I ate bread and salt in his house; do me a favor and let him live; but I beg of 40 you, send me to my father." The king sent him, and sent presents with him, and the owner of the shop was saved for the sake of the boy. We learn two things from this story: the covenant of the bread and salt, and that if one is rich, it is no shame for his son to learn a trade.

115.

مرّة كان في ثلاث حراميّة في خمّاره . راحوا الناس اللي كانوا
 عمّال يسكروا . قالوا الجراميّة لبعضهم الليلة بدّنا نروح نسرق
 خزانة السلطان . هرون الرشيد كان متخفّي وقاعد في قرنه .
 فرّ قال لهم انا بدّي روح معكم . بس كان متخفّي وما عرفوه . قال
 لهم بتاخذوني معكم او بحكي . قالوا طيّب . سألوا واحد شو
 كارك . قال لهم انا بعرف الكلاب شو بتقول لما بتنّج . قالوا
 للتناي انت شو كارك . قال بحمل سبعين قنطار وما بتسعب .
 قالوا للتالت انت شو بتعمل . قال لهم انا معي مغنطيس
 بسحب كلّ المسامير والبراغي بدون صوت . قالوا له انت شو
 بتعمل . قال لهم انا بفرج المنضاف . قالوا طيّب امشوا حتّى 10
 نروح . مشيوا وراحوا وهنّ رايحين سمعوا كلاب عمّال تنّج .

- قالوا له للي بيعرف بنبيح الكلاب شو عمال يقولوا. قال لهم
 عمال يقولوا ان الملك معنا. قال له هرون الرشيد اسكت
 دخلك وزعل كثير وخاف ان يعرّفوه وقال له الملك بيحي يسرق
 خزنته. بعددين وصلوا لدار الملك. صارت الكلاب تنبّح كثير. 15
 بعددين قالوا للي بيعرف بلغة الكلاب شو عمال يقولوا. قال
 لهم انا قلت لكم عمال يقولوا الملك معنا. زعل كثير الملك
 وقال له ما قلت لك انا ما بقى تقول الملك معنا شو بدّي اجي
 اسرق خزنتي. طلّعوا لفوق. قالوا له لصاحب المغنطيس
 انت احب البراغي والمسامير. سحبهم قالوا له لل يحمل كثير. 20
 اجي دورك. قال لهم هرون الرشيد انا بسبقكم لمطرح الفلاني
 حتّى ما حدّا يلقتنا على الدرب. راح وجاب البوليس
 وهنّ ضاهرين لقطهم واخذهم للحبس. بعددين ثاني يوم
 هرون الرشيد راح للمجلس. قال لهم جيبوا الحراميّة لهون.
 قال له للاول انت شو كارك. قال له انا بفهم الكلاب شو 25
 بيعقولوا. قال له للثاني شو بتعرف. قال له انا بسحب
 بالمغنطيس. قال له للثالث انت شو كارك. قال له بحمل حمله
 ثقيله. بعددين قالوا له انت كارك فرّاج الضيقات شو بعد بدك
 ضيقه اكثر من هاك. قال لهم ها البرّة ساحتكم ونفاهم. قال
 لهم ازا شفتكم بها البلد بقتلكم. ستكتروا بخيرة وراحوا. 30

*marra kân fi tlât harāmīyi fi hūmāra. rāhū in-nās illi
 kânū zammāl yiskerū. 'alū il-harāmīyi li-bazdhum il-lēli
 biddna nrāh nisru' hūznit is-sulṭān. herān ir-rašīd kân mit-
 hūffī ū-'āzōd fi 'urni. fezz 'ullhum ana biddi rāh mazkum bes
 kân mit-hūffī ū-ma zarefāh. 'ullhum btāhḍānī mazkum au
 bihki. 'alū taiyib. se'elū wāḥad šū kārak. 'ullhum ana bazrif 5*

il-klāb šā bi'tāl limma bitnebbih. 'ālū lit-tānī enti šā kārak.
 'āl biḥmil sebazin 'untār ā-ma bitzab. 'ālū lit-tālit enti šā
 btazmil. 'ullhum ana mazī magneṭis biṣḥeb kill il-misāmīr wil-
 brāḡi bidān šaud. 'ālālū ent šā btazmil. 'ullhum ana biḥruj
 il-minḡā. 'ālū tuiyib imšā ḥutta nrāḥ. mišyū ā-rāḥū ā-hinni 10
 rāyihū semazū klāb zammāl tinebbih. 'ālālū lillī byazrif
 bi-nebbih il-klāb šā zammāl yī'ālū. 'ullhum zammāl yī'ālū in
 il-melik mazna. 'ullū herān ir-rašīd iskut dahlak ā-zazöl ketēr
 ā-ḥāḡ in yuzrifāḥ ā-'ullū il-melik byijī yisru' ḥazutū. baздēn
 wuslū li-dār il-melik. šārit il-klāb tinebbih ketēr. baздēn 'ālū 15
 lillī byazrif bi-ḥuḡet il-klāb šā zammāl yī'ālū. 'ullhum ana
 'ultillukun zammāl yī'ālū il-melik mazna. zazöl ketēr il-melik
 ā-'ullū ma 'ultillak ana ma bn'a ti'āl il-melik mazna šā biddī
 ijī isru' ḥazutū. tlaazū li-fō'. 'ālālū li-šāḥib il-magneṭis
 enti iṣḥeb il-brāḡi wil-misāmīr. saḥabbhum. 'ālālū lil byihmil
 ketēr ija dōrak. 'ullhum herān ir-rašīd ana bisbe'kun 20
 li-muṭrah il-flānī ḥutta ma ḥadan yiḥṭna zala'd-derb. rāḥ
 ā-jāb il-bōlis ā-hinni dḥrūn m'nthum wḥḥadhum lil-ḥabṣ.
 baздēn tānī yōm herān ir-rašīd rāḥ lil-mejlis. 'ullhum jībū
 il-ḥarāmīyi la-ḥōn. 'ullū lil-awwel ent šā kārak. 'ullū ana biḥ-
 hem il-klāb šā bi'ālū. 'ullū lit-tānī šā btazrif. 'ullū ana bis- 25
 heb bil-magneṭis. 'ullū lit-tālit ent šā kārak. 'ullū biḥmil
 ḥamli t'ili. baздēn 'ālālū enti kārak ferrāj il-ḡāt šā baзд
 biddak d'ī aktar min ḥēk. 'ullhum ḥel-morra sāmaḥtkun
 ā-neḡāḥum. 'ullhum iza šiftukun bi-ḥel-belwēd bi'tillukun. stek-
 terū bi-ḥērū ā-rāḥū. 30

Once there were three robbers in a wine shop. The people
 who were drinking there departed. The robbers said among
 themselves, "At night we shall go and steal the treasure of the
 sultan." Herān ir-Rašīd was disguised, and sitting in a corner.
 He rose and said to them, "I wish to go with you;" but he
 was disguised, and they did not know him. He said to them,
 "Take me with you or I shall tell (of the plot)." They said,
 "Good." They asked one, "What is your business?" He 5
 said to them, "I know what the dogs say when they bark."
 They said to the second, "What is your business?" He said,
 "I carry seventy *kuntār* (about 17½ tons), and am not wearied."
 They said to the third, "And you, what do you do?" He said
 to them, "I have a magnet with which I extract all the nails

and screws without noise." They said to the king, "What do you do?" He said to them, "I help those in trouble." They said, "Good. Start, (lit. walk) that we may be on the way¹⁰ (lit. that we may go)." They started and left (the wine shop), and as they were going, they heard dogs barking.

They said to him who understood the barking of dogs, "What are they saying?" He said to them, "They are saying that the king is with us." Herûn ir-Rašîd said to him, "Keep still, I beg of you." The king was very angry, and feared that they would know him, and he said to the man, "Will the king come to steal his own treasure?" Afterwards they reached the palace of the king. The dogs began to bark very much. Then they said to him who knew the language of the¹⁵ dogs, "What are they saying?" He said to them, "I told you that they are saying that the king is with us." The king was very angry, and said to him, "Did I not tell you not to say again that the king is with us? Why should I come to steal my own treasure?"

They went up (on to the palace). They said to the owner of the magnet, "You extract the screws and the nails." He extracted them; and they said to the man who could carry a great deal, "Your turn has come." Herûn ir-Rašîd said to²⁰ them, "I shall precede you to such-and-such a place, so that no one will catch us on the road." He departed, brought the police, and caught the robbers as they were going out, and put them in prison.

Then the next day Herûn ir-Rašîd went to the court. He said to them, "Bring the robbers here." He said to the first, "What is your business?" He answered, "I understand what the dogs say." He said to the second, "What do you know?"²⁵ He replied, "I extract with the magnet." He said to the third, "What is your business?" He replied, "I carry a heavy load." Then they said to him, "Your business is the relief of troubles. What do you want of a trouble greater than this (of ours)?" He said to them, "This time I have pardoned you," and he exiled them. He said to them, "If I see you in this town, I shall kill you." They wished that his gifts might increase, and departed.

كان في سلطان عنده اربعين صبي . شافوا كل اولاد الوزر
تجوزوا وكل اولاد الاكابر في شهر شعبان . بعدين الكبير
قال لاخته تعوا نحن حتى نخر ليش ابونا ما بيجوزنا هلق
نحن منلبس كلنا احمر ومنقعد في اوضنا لما بيجي ابونا
بيسالنا ليش زعلانيين . منقول له كل اولاد الاكابر تجوزوا ونحن⁵
اولاد السلطان ما بتجوزنا . اجي ابوهم من عشيته . سأل فين
الاولاد . العبيد قالوا له هون لابسين احمر علامة الغضب .
فات لعند الكبير . قال له ما لك يا ابني غضبان . قال له
انا صار عمري خمسين سنه وما جوزتني . قال له تكرم يا ابني
بس هون ما في بنات ملوك على قدكم . الكل قالوا نحن ما¹⁰
بدنا بنات ملوك بدنا اربعين بنت من فرد ام واب . قال
مليح . جابوا اربعين بغل حملوهم من خفيف الحمل وغالي
التمن . صاروا يمشوا يمشوا حتى وصلوا لحد مغاره . صار
الليل . ناموا هونيك . تاذي يوم قاموا حتى يروحوا على
الصيد . خلوا الزغير حتى يعمل الاكل . بدّه يشعل نار¹⁵
ما كان عنده شحيطا . راح صار يمشي حتى وصل لحد تصوينه عند
المغرب . طلع عليها ونزل . شاف سلم . طلع على السلم
شاف عبد حامل سيف وطالع يقتل بنات السلطان . قتله .
بعدين شاف الثاني . قتله لحد العشرين . بعدين فات
لجوا . شاف بنت ملك نايه في تحت مثل القمر . بعدين فات²⁰
لاوضه الثانيه لحد تسع وثلاثين . في كل اوضه كان في بنت .
في اوضه الاربعين فتش ما شاف حدا . قال اخوتي لقيت لهم

عرايس بس انا لاء . صار يفتش في الاوضه . شاف سرير في
السقف . نزله شاف صبيته حلوه اكثر من الكد وشعرها معطي
وجهها . فرقة وتركها وراح . اجى ابوههم شاف العبيد 25
مقتولين ومرميين . سأل الخدم مين عملها المعروف معي حتى
اعطيه اللي بيريد . كان الصبي راح لعند اخوته وما خبرهم .
الملك بعث منادي ينادي وبايده منديل . اول يوم وتاني يوم
وتالت يوم شافه ابن السلطان . قال له اعطيني المنديل .
عطاه ياه . راح لعند الملك وخبره . قال له شو بتريد 30
اعطيك . قال له ما بيريد شي بس نحن اولاد سلطان الفلاني
ونحن اربعين واحد من فرد ام واب . بدنا اربعين عروس من
فرد ام واب . قال له اي تكرموا . بعث ورا اخوته . اجوا
وشافوا عرايسهم . لما شافوا الزغيره اظرف من الكد نحسدوا
وصاروا بدهم يقتلوا اخوهم . راحوا لعند السلطان وقالوا له 35
بحيس ان الزغيره اظرف من الكد لازم تطلب مهرها غالي .
قال لهم شو بطلب . قالوا له في عند الغول لحاف كويس كتير
من حرير وكبير كتير واذا لقينته بيصير زغير . راح قال له انا ما
بعطيك بنتي حتى تحيب لي لحاف الغول . قال له حسن طيب .
راح لم براغيت كتير وطلع على سطح الغول . فخته ورمى 40
البراغيت على الغول والغولة . بعدين الغول قال للغولة حظي
الحاف برا حتى يطيروا البراغيت . بعدين حطته برا . اجى
حسن اخده . في بين بيت الغول والدرب حجر مسحور . الغول
شاف حسن اخذ الحاف . بعدين الغول صار يقول له دخلك
يا حسن الله يخليك يا حسن اطلب مثل ما بتريد بعطيك . 45

ما رة حسن . اخذ الخاف وراح لعند السلطان . قال له
 هلق بدّي العروس . قال له تكرم . اجوا اخوته قالوا له بعد
 عنده حصان ما في مثله . اجي السلطان قال له بعد بدّي
 حصان الغول . قال له طيب ها الشي ما هو منك بس من
 اخوتي . راح لبيت الغول . تخبّي تحت بطن الحصان . كان ⁵⁰
 الحصان مربوط بسبع رزّات . قبع اول رزة . صهل الحصان .
 قال لها الغول للغوله قومي شوفاي مين عمال يسرق الحصان .
 قالت له مين بيسترجي يسرق الحصان . بعدين حسن قبع
 الثانية . صهل الحصان كمان اكثر من الاول . قام الغول
 حتّى يشوف مين عمال يسرق الحصان . فتش لقي حسن تحت ⁵⁵
 بطن الحصان . قال له ها علقت . اخذه وربطه وراح حتّى
 يعزم كل الغيلان . قال لها لمرته عجتي كثير . بعدين
 صارت تعجن . قال لها حسن فكّي لي ايدي حتّى اعجن
 مطرحك . فكّت له ايده . بعدين قال لها ما فيني اعجن
 بايد واحدة فكّي لي الثانية بعجن احسن . فكّت له ايد ⁶⁰
 الثانية . فكّ اجريه قتلها وطبخها وحطّ السفرة . اخذ
 الحصان وراح . وصل لعند السلطان . قال له يا سلطان
 الزمان ازا كان بعد بتطلب شي بقتلك وبقتل اخوتي . قال له
 لاء خد عروستك . حملوا كلهم راحوا وهنّ رايجين قالوا لهم
 المكارية لا تمرقوا من ها الطريق . غيروها ليش هونيك كل ⁶⁵
 اهل البلد مسكوريين صاروا حجار سود . بعدين اخوته قالوا بس
 مرّقوا حسن من هونيك ومرته بتبقى معنا . المكارية عملوا
 غلط مرّقوهم من المدينة المسكورة . شافهم اليهودي اللي

بيسحر استحلّ الست حسن . سحرهم كلّهم من عداها .
 اخدها عروس اله . بعدين ما عرفت جوزها طيّب ولا هو عرف⁷⁰
 أنّها هي طيّبه . بعدين كان جوزها في بستان . طلّع شاف
 ست حسن في الشّبّاك . بعث مع العبيد قال لها انا طيّب
 بس اسالي اليهودي فين روحه حتّي تبقي تنسلّي انتي وياها في
 النهار . من عشّيّه اجى اليهودي صارت تقول له دخلك قل لي
 وين روحك حتّي اتسلّي انا وياها في النهار . قال لها في سكرة⁷⁵
 الباب . حطّتش تشكيل على الباب وعملت أنّها عمّال تحكي
 معها . اجى عشّيّه اليهودي شافها مشكله الباب . قال لها
 شو انتي مجنونه . قالت له دخلك وين روحك . قال لها في
 المكنسه . صارت تفحك عليه حتّي يخبّن أنّها بتخبّه . قالت
 يوم قالت له دخلك قل لي وين روحك . قال لها روحي بعلمه⁸⁰
 محطوطه باجر غزاله عرجه جّوات قطنه . قالت له كيف بدّي
 اعمل حتّي جيبها . قال لها بتلات شعرات من دقني .
 اخدت التلات شعرات وتاني يوم عطيتهم لجوزها . حرق اول
 شعره اجى مارد قال له شو بتريد . قال له بدّك تاخذني
 لمطرح الفلاني . اخده . شاف غزاله عرجه . فرّسها وشال⁸⁵
 رجلها شاف فيها علبه . فتح العلبه شاف فيها قطنه .
 اليهودي قال لها لست حسن اخ انا راح اموت . حسن حرق
 شعره تانيه . اجى مارد . قال له شو بتريد . قال له بدّي
 تردني للبلد اللي فيها اليهودي . حطّه على كتافه وطار لبلد
 اليهودي . شال القطنه وصار يقول له لليهودي شرف روحك⁹⁰
 معي . فكّ السحر عن اخوتي او روحك معي . اخد ماء ورّسها .

رجعوا كلهم زلم مثل ما كانوا وكل اهل البلد المسحورة الحدادين
النجارين وكل واحد في صناعته. بعدين مسك القطنه نتفها
وراحوا كلهم لعند ابوهم. حسن احكى قصته لابوه. ابوه
حطه عنده واخوته سكنهم في غير بلد.

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هاده حكايتي حكيتهها وفي عبك خبيتهها.

*kān fī sultān zandū arbazīn subī. šāfū kill ūlād il-wizw
tejavwezū u-kill ūlād il-akābir fī šwlor šazbān. bazdēn il-kebīr
'āl laḥūtū tazū naḥna ḥotta naḥreil lēš abūna ma biḥawwizna.
ḥwllū' naḥna mūllīs killna aḥmar u-maw'zud fī rawādnā. linnma
byijī abūna byisebna lēš zazlānīn. min'illū kill ūlād il-akābir
tejavwezū ū-naḥna ūlād is-sultān ma biḥawwizna. ija abūhum 5
min zašīyi. se'el fēn il-ūlād. il-zabīd 'ālālū hinni lābsēn
aḥmar zālāmīt il-ḡuḏḏ. fāt la-zōnd il-kebīr. 'nllū mlāk
y'ibnī ḡuḏḏ. 'nllū ana šār zomrī ḥmšēn sīnī ū-ma jaw-
weztnī. 'nllū tikram y'ibnī bes hōn ma fī bindt mlāk zala 'ndil-
kem. il-kill 'ālū naḥna ma biddna bindt mlāk biddna arbazīn 10
bint min fōrd imm wāb. 'āl mliḥ. jābū arbazīn buḡl ḥm-
melāhum min ḥwḡf il-ḥmmel ū-ḡālī it-temen. šārū yimšū yimšū
ḥotta wuṣlū la-ḥadd muḡāra. šār il-lēl. nāmū hōnīk. tānī
yōm 'āmū ḥotta yirāḥū zala 's-sēd. ḥwllū iz-zḡir ḥotta yazmīl
il-ākl. biddū yišazṣōl nār. ma kān zandū šaḥḥaiṭa. rāḥ šār 15
yimšī ḥotta wuṣlī la-ḥadd twṣwīnī zand il-muḡarib. ṭuliz zalēḥa
ū-nizil. šāf sillum. ṭuliz zala is-sillum šāf zabl ḥāmīl šēf
ū-tālīz y'itūl bindt is-sultān. 'ntelū. bazdēn šāf it-tānī. 'ntelū
la-ḥadd il-zašrīn. bazdēn fāt la-jāwa. šāf bint melik nāyimi
fī twḥt mitl il-'vmwr. bazdēn fāt lāḍa it-tānī la-ḥadd tisw 20
ū-tlātīn. fī kill ūda kān fī bint. fī ūdit il-arbazīn fetteš ma
šāf ḥadan. 'āl aḥātī lw'etīlhum zarāyis bes ana la'. šār yifet-
tiš f'īl-ūda. šāf srīr f'īs-sw'f. nezzelū šāf šwbīyi helwi aktar
min il-kill ū-šarḥa muḡwtē wija. fero'ū ū-tarakha ū-rāḥ.
ija abūhum šāf il-zabīd me'tūlīn ū-mōrmīyīn. se'el il-ḥidem 25
min zamel hel-mazrāf mazi ḥotta azīḥ illī birād. kān is-šwbī
rāḥ la-zōnd aḥātū ū-ma ḥobberhum. il-melik busat mūdādī
yindādī ū-bīdū mandīl. awwel yōm ū-tānī yōm ū-tālīt yōm šāfū
ibn is-sultān. 'vllū azīnī il-mandīl. zaṭāḥ yāḥ. rāḥ la-zōnd*

il-melik ū-ḥobberū. 'ullū šā bitrūd aṣṭik. 'ullū ma brūd šī bes 30
naḥn ūlād sultān il-ḥlānī ū-naḥn arbazīn wāḥad min furd imm
wāb. biddna arbazīn zarās min furd imm wāb. 'ullū ē tik-
ramū. bazat wera aḥātū. ijū ū-šāfū zarāyishum. linma
šāfū iz-zǧīri azraf min il-kill nḥasadū ū-sdrū biddhum yi'tulū 35
aḥāhum. rāḥū la-zōnd is-sultān ū-ālālū biḥais in iz-zǧīri 35
azraf min il-kill lāzim tuḥlub mḥmrha ḡālī. 'ullum šā buḥlub.
'ālālū fī zand il-ḡāl lḥāf kwaiyis ketir min ḥarir ū-kebīr ketir
wiza leffētū bīsēr zǧīr. rāḥ 'ullū ana ma baṣṭik hinti ḥotta tǧiblū
lḥāf il-ḡāl. 'ullū ḥasan ṭaiyib. rāḥ lenim brāḡīt ketir ū-ṭuliz
zala snḥ il-ḡāl. feḥtū ū-rōmu il-brāḡīt zala 'l-ḡāl wil-ḡālī. 40
basdēn il-ḡāl 'd līl-ḡālī ḥntī il-lḥāf bōrra ḥotta yiṭērū
il-brāḡīt. basdēn ḥntītū bōrra. ija ḥasan nḥndū. fī bēn bēt
il-ḡāl wid-derb ḥajar meshār. il-ḡāl šāf ḥasan āḥid il-
lḥāf. basdēn il-ḡāl šār yī'llū dahlak yā ḥasan nlla yiḥwl-
lik yā ḥasan nḥlub mitl ma bitrūd baṣṭik. ma redd ḥasan. 45
nḥnd il-lḥāf ū-rāḥ la-zōnd is-sultān. 'ullū ḥall' biddī 'l-
zarās. 'ullū tikram. ijū aḥātū 'ālālū bazd zandū ḥsān
mā fī mitlū. ija is-sultān 'ullū bazd biddī ḥsān il-ḡāl. 'ullū
ṭaiyib ḥeš-šē ma ḥā minnak bes min aḥātū. rāḥ lī-bēt
il-ḡāl. teḥabbba taḥt bōṭn il-ḥsān. kān il-ḥsān marbūt 50
bi-sebaz rezzāt. 'ubaz awwel rezzi. ṣḥel il-ḥsān. 'ullha il-ḡāl
līl-ḡālī 'amī šāfī min zammāl yisrū il-ḥsān. 'ālītū min byis-
terjū yisrū il-ḥsān. basdēn ḥasan 'ubaz it-tānyī. ṣḥel il-ḥsān
kemān aktar min il-awwel. 'am il-ḡāl ḥotta yišāf min zammāl
yisrū il-ḥsān. fettes bō'a ḥasan taḥt bōṭn il-ḥsān. 'ullū ḥā 55
zalīt. nḥndū ū-rōbbōṭū ū-rāḥ ḥotta yazzim kill il-ḡālān.
'ullha lī-martū zōjinnū ketir. basdēn šarit tazjun. 'ullha ḥasan
fikkilī idī ḥotta ōzjun mōṭrḥik. fekkilū idū. basdēn 'ullha
ma finī ōzjun bīd wāḥdi fikkilī it-tānyī būzjun aḥsan. fekkilū
id it-tānyī. fekk ijrēh 'ntelha ū-ṭnbahha ū-ḥwt is-sufra. nḥnd 60
il-ḥsān ū-rāḥ. wuṣil la-zōnd is-sultān. 'ullū yā sultān iz-zemān
iza kān bazd bṭuḥlub šī bītḥak ū-bītul aḥātū. 'ullū la' ḥud
zarāstak. ḥōmmalū killhum rāḥū ū-ḥinnī rūyihūn 'ālāllum il-
mkārīyī la timrū ū min ḥet-ṭrī. ḡaiyirha lēš ḥōnīk kill āḥel 65
il-belnd meshārīn šārū ḥajār sād. basdēn aḥātū 'ālū bes merri'ū
ḥasan min ḥōnīk ū-martū bīt'ā mazna. il-mkārīyī zamelū
ḡnlat mōrrw'ahum min il-medīnī il-meshāra. šāfhum il-yahūdī
illī byishar istahla is-sitt ḥisn. saḥerhum killhum min zadāha.
nḥndha zarās ilū. basdēn ma zareft jōzha ṭaiyib ū-la ḥawī

zaref' innha hi taiyibi. bazden kân jôzha fi bistân. tollaz šâf 70
 sitt hisn f'îš-šibbâk. bazat maz il-zabîl 'ollha ana taiyib bes
 iseli il-yahûdî f'ên râhû hantta tîb'î tîtselli enti wîyâha f'î'n-nahâr.
 min zašîyi ija il-yahûdî šârit t'illû dahlak 'illi wên râhak hantta
 itsella ana wîyâha f'î'n-nahâr. 'ollha fi suket il-bâb. hanttit 75
 teškîl zala'l-bâb û-zamelit innha zammâl tâhki mazha. ija zašîyi
 il-yahûdî šâfha mšekkîli il-bâb. 'ollha ša enti mejnâni. 'âlittû
 dahlak wên râhak. 'ollha f'îl-mâkinsi. šârit tîdhak zalêh hantta
 yihammên innha bihebbû. tâlit yôm 'âlittû dahlak 'illi wên
 râhak. 'ollha râhû bi-zôlbi mahtâti bijor ġnzâli zarja jâwât 80
 'utni. 'âlittû kif biddi azmîl hantta jîbha. 'ollha bi-tlât suzât
 min dn'û. nħndit it-tlât suzât û-tânî yôm zatyithum li-jôzha.
 ħwrv' auwel šazra ija mârid 'ollû ša bitrid. 'ollû biddak tâhîdnû
 li-matrvh il-flânî. nħndû. šâf ġnzâli zarja. 'annoessa û-šâl 85
 rijelha šâf fiha zôlbi. fetah il-zôlbi šâf fiha 'utni. il-yahûdî
 'ollha li-sitt hisn ah ana râh emât. hasan ħwrv' šazra tânyi ija
 mârid. 'ollû ša bitrid. 'ollû biddi triddni lil-belwîd illi fiha
 il-yahûdî. hantû zala ketâfû û-târ li-belwîd il-yahûdî. šâl il-
 'utni û-šâr y'illû lil-yahûdî šâf râhak mazî. fkk is-siħwv zan 90
 ahâtû au râhak mazî. nħnd mai û-reššha. rijazû killhum zîhn
 mitl ma kânû û-kill âhel il-belwîd il-meshâra il-haddâdîn in-
 nejjarîn û-kill wâhîd fî šwnâztû. bazden misik il-'utni nettefha
 û-râhû killhum la-zônd abâhum. hasan âhka 'isštû lubâh.
 abâh hantû zandû wahâtû sekkenhum fî ġer belwîd. 95

hedi ħakâyetî ħakêtha û-fi zabbak ħwbêtha.

There was a sultan who had forty boys. They saw all the sons of the vizirs and the sons of the nobles married in the month of Šazbân. Then the eldest son said to his brothers, "Come, let us isolate ourselves, because our father has not married us. Now we shall all dress in red and shall sit in our rooms. When our father comes and asks us why we are angry, we shall say to him, 'All the sons of the nobles have been married; and you will not marry us, who are the sons of the sultan.'" In the evening their father came. He asked, "Where are the boys?" The slaves said to him, "They are dressed in red as a sign of anger." He went to the eldest and said to him, "What is the matter with you, oh my son, that you are angry?" He replied, "I am now fifty years old, and you have not married me." He said to him, "Willingly (would

I marry you), oh my son, but here there are no kings' daughters fit for you." All of them said, "We do not wish kings' daughters; we wish forty girls born of the same mother and father." He said, "Good."

They brought forty mules and loaded them with light burdens, but of great value. They set out, and kept on until they reached a cave. Night came. They slept there. The next day they rose to go on a hunt. They left the youngest one to make the food. He wished to kindle a fire. Having no matches, 15 he began to walk, until at sunset he arrived at a wall. He climbed up on it, and then descended. He saw a ladder. He mounted the ladder, and saw a slave carrying a sword, going up to kill the daughters of the sultan. He killed him. Then he saw a second. He killed him, (and continued killing others) to (the number of) twenty. Then he entered the interior. He saw a king's daughter like the moon, sleeping in a bed. Then he entered a second room, and (continued) 20 until (he had entered) thirty-nine. In every room there was a maiden. In the room of the fortieth, he searched, but did not see anyone. He said, "I have found brides for my brothers, but none for myself." He began to search in the room. He saw a cradle in the ceiling. He lowered it, and saw a girl the most beautiful of all, with her hair covering her face. He parted it, and then left her and went away.

The father of the maidens came and saw the slaves all lying dead. He asked the servants, "Who did this favor for 25 me, that I may give him whatever he wishes?" The boy had gone to his brothers, and had not told them anything. The king sent a herald to make a proclamation; and in his hand he had a veil. He went the first day and the second day, and the third day the son of the sultan saw him. He said to him, "Give me the veil." He gave it to him. The son of the sultan went to the king and told him (what he had done). The king said to him, "What do you wish that I should give you?" 30 He replied, "I do not wish anything; but we are the sons of the Sultan So-and-so, and we are forty, born of the same mother and father. We want forty brides born of the same mother and father." He answered, "Welcome." The boy sent for his brothers. They came, and saw their brides. When they saw that the youngest was the most beautiful of all, they were envious and wished to kill their brother.

They went to the sultan and said to him, "Because the 35 youngest maiden is the most beautiful of all, you should ask a rich dowry for her." He said to them, "What shall I ask?" They said to him, "The ogre has a bed-cover, which is very fine, made of silk, and very large, and if you fold it, it will become small." The sultan went and said to the boy, "I will not give you my daughter until you bring me the ogre's bed-cover." Hasan said to him, "Good."

He went and gathered many fleas, and ascended to the roof of the ogre's house. He made a hole in it, and threw the 40 fleas on the ogre and the ogress. Then the ogre said to the ogress, "Put the bed-cover outside, so that the fleas may fly away." Then she put it outside. Hasan came and took it. Between the ogre's house and the road, there was an enchanted rock. The ogre saw Hasan taking the bed-cover. Then the ogre said to him, "I beg you, oh Hasan, God keep you, oh Hasan, ask what you wish and I will give it to you." Hasan 45 did not answer. He took the bed-cover and went to the sultan. He said to him, "Now I wish the bride." He replied, "Welcome."

Hasan's brothers came and said to the sultan, "The ogre still has a horse which has no equal." The sultan came and said to Hasan, "I wish also the ogre's horse." He replied, "Good. This affair is not your doing, but the doing of my brothers." He went to the ogre's house. He hid under the belly of the horse. The horse was fastened by seven staples. 50 He drew out the first staple. The horse neighed. The ogre said to the ogress, "Get up, see who is stealing the horse." She said to him, "Who will dare to steal the horse?" Then Hasan pulled out the second staple. The horse neighed a second time, louder than the first. The ogre got up to see who was stealing the horse. He searched and found Hasan under the 55 horse's belly. He said to him, "Ah, you have been caught." He took him, tied him, and went to summon all the ogres. He said to his wife, "Knead a great deal of dough." Then she began to knead the dough. Hasan said to her, "Free my hand, so that I may knead in your place." She freed his hand. Then he said to her, "I cannot knead with one hand; free the other for me, and I shall knead better." She freed for him his other hand. He freed his feet and killed her, cooked her, 60

and spread the table. He took the horse and departed. He came to the sultan and said to him, "Oh Sultan of the Age, if you again ask anything, I shall kill you, and shall kill my brothers." He replied, "No, take your bride."

All of them loaded (the mules) and departed; as they were going, the muleteers said to them, "Do not pass by this road; change it, because over there all the people of the town are 65 enchanted, and became black stones." Then his brothers said, "Make Hasan pass by that road, and let his wife remain with us." The muleteers made a mistake, and caused them to pass by the enchanted city.

The Jew who performed the enchantment saw them, and fell in love with Princess Hishn. He enchanted all of them except her, whom he took as his bride. She did not know that her husband was alive and he did not know that she was alive. 70 Afterward, her husband was in the garden. He looked and saw Princess Hishn in the window. He sent (a message) by the slaves, and said to her, "I am alive; but ask the Jew where is his soul, that you and it may be company for each other during the day."

In the evening the Jew came. She said to him, "I beg of you, tell me where your soul is, so that I and it may be company for each other during the day." He said to her, "In the wooden lock of the door." She put a bunch of flowers on 75 the door, and began to act as though she were talking with it. The Jew came in the evening, and saw the door decorated. He said to her, "What! Are you crazy?" She said to him, "I beg of you, where is your soul?" He said to her, "In the broom." She began to smile (lit. laugh) at him, so that he would think that she loved him. The third day she said to him, "I beg of you, tell me where your soul is." He said to her, "My soul is inside of some cotton in a little box in the foot of 80 a lame gazelle." She said to him, "What shall I do to get it?" He replied, "By means of three hairs from my beard." She took the three hairs, and the next day gave them to her husband. He burned the first hair. A giant appeared, who said to him, "What do you wish?" He said to him, "You must take me to such-and-such a place." He took him. He saw a lame gazelle. He shot her, and removed her foot, and saw in it 85 a little box. He opened the little box and saw in it some cotton.

The Jew said to his wife, "Ah, I am going to die." Hasan burned the second hair. A giant appeared. He said to Hasan, "What do you wish?" He said to him, "I wish you to take me back to the town in which the Jew is." He put him on his shoulders and flew to the town of the Jew. Hasan took out the cotton, and said to the Jew, "See, I have your soul. 90 Remove the enchantment from my brothers, or your soul (will remain) with me." The Jew took water and sprinkled it. All of them returned (to the forms of) men, as they were; and all the people of the enchanted town: the blacksmiths and the carpenters, and everyone (returned) to his trade. Then Hasan took the cotton and pulled it to pieces; and all the brothers departed to their father. Hasan told his story to his father. His father kept Hasan with him, and made his brothers live in another town.

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This is my tale, I have told it;
And you in your breast did enfold it.

The Modern Pronunciation of Coptic in the Mass.—By J.
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THE name Copt (ΓΥΠΤΙΟΙ = *Aiyúptios*, Arabic *Qibṭ*, pl. *Aghbāt*, vulgar *Qibṭī*) is restricted at the present day to the Eutychian or Monophysite sect which for centuries has formed the national Christian Church of Egypt. This population, which numbers approximately five hundred thousand, represents the most direct descendants of the ancient Egyptians, because for religious reasons the Copts have practically abstained from intermarriage with all alien elements. There is no ground whatever for the belief that the ancestors of these people were foreign immigrants who embraced Christianity after the Mohammedan conquest of Egypt in 640 A. D. At present the Copts are found in the greatest numbers in the towns of Negádeh, Luxor, Esneh, Dendera, Girgeh, Tanṭa, Assiūt and Akhmim, where they are nearly all engaged in commerce of every description. In fact, they may be said to resemble in this respect the Armenians of Turkey and the Jewish communities of other lands.

The Coptic language has been dead as a spoken idiom since the end of the seventeenth century A. D. About 1680 A. D. the Dutch traveller Van Sleb mentioned as an extraordinary fact that he had met an aged man who was still able to speak Coptic. The language must have perished as a vernacular, no doubt dying out very gradually, between the fifteenth and the seventeenth Christian centuries, because the Arabic historian Maqrīzī remarked in the fifteenth century that the Coptic women and children of Upper Egypt in his time spoke Coptic almost exclusively, although they also knew Greek perfectly. There can be no doubt, however, that Coptic had begun to take a secondary place even before the time of Maqrīzī, for, as early as 1393, Coptic manuscripts had marginal notes in Arabic, which seems to show that the latter language, even at that period, was recognized as the dominant idiom and had come into very general use.

Although the chief ancient dialects of Coptic were five in number, we have to reckon in the present treatise only with

two, viz. the Sahidic and the Boheiric. The Upper Egyptian linguistic variations all succumbed before the powerful influence of the Sahidic idiom, which was at first spoken near Thebes and eventually was used as a vernacular from Minyeh to the Nubian border. In the same way the Boheiric, which was originally the language of the Western Delta, i. e. of Alexandria and its environs, soon became the tongue of all Lower Egypt. This dialect eventually displaced even its powerful rival, the Sahidic, and it remains to-day, all over Egypt, the idiom of the official church service-books, gospels, etc. The student of modern Coptic pronunciation, therefore, has to deal with Boheiric, but often only orthographically, for, as will be shown in the following article, the local peculiarities of utterance have by no means died out.

In this connection should be mentioned the truly excellent work of my friend, Mr. Claudius Labib, professor in the Orthodox Patriarchal School in Cairo, who is an enthusiast in Coptic studies. He has actually succeeded in teaching a considerable number of young people of both sexes to use the Boheiric Coptic as a school vernacular, i. e., to understand lectures delivered in it by himself and others, especially Wahby Bey, the head-master of the school; and has enabled his pupils to converse with ease in Coptic on all ordinary subjects. Labib has accomplished this very largely by the establishment of a Coptic press, whence he has issued a number of text-books, the most important of which are his Coptic-Arabic dictionary¹ (the third volume is now in preparation), and a series of primers to teach the Arabic-speaking student to express himself in Coptic. Besides these, he is at present engaged in issuing a Coptic edition of the gospels as they are read in the churches. Since the great majority of modern Coptic priests are in no sense scholars and do not even make a pretence of mastering their religious language grammatically, but are content to read the mass and gospels ceremonially in a parrot-like fashion assisted by a parallel Arabic translation, the importance of Labib's efforts at education in this direction can hardly be overestimated. He cannot of course succeed, as he fondly hopes to do, in reviving a language which has been dead for centuries, any more than the enthusiastic Cornishmen who have just founded a society in England for the

¹ *Dictionnaire Copte-Arabe par C. H. Labib*; two vols. Coptic-Arabic, Cairo, 1216, Year of the Martyrs.

revival of their ancient national tongue can ever have success. Labib's work, however, can, and no doubt will, stimulate among his somewhat lethargic co-religionists, priests and laymen, a desire to obtain a real knowledge of the literature of their ancient tongue. The present Orthodox Patriarch, Cyril the Fifth, himself an excellent Coptic scholar and a most enlightened man, is doing all in his power to further the study of Coptic in every school in Egypt under the *aegis* of his church.

Hitherto it has been customary to regard the modern pronunciation of Coptic in the church services as being merely a slovenly corruption of the original utterances of the language, and consequently as being of little or no importance from a phonetic point of view. No idea could be more erroneous. In spite of the ignorance of the priesthood, they have for ceremonial reasons been at great pains to hand down the traditionally correct pronunciation of their religious language. Indeed, so different to the intonation of Arabic is the tone of the Coptic as uttered by the priests of to-day that no one can reasonably assert that Arabic has had any influence on the pronunciation of the church language. In short, we still have in the conventional utterances of the mass what seems to be a genuine echo of how the ancient language must have sounded both in Upper and in Lower Egypt; and this, too, in spite of the fact that the idiom of the church is orthographically Boheiric. There can be no doubt that in Upper Egypt the Boheiric is still uttered as if it were Sahidic, i. e. in accordance with the original Sahidic vocalization.

The following table of the various pronunciations of the names of the letters of the alphabet¹ will serve partially to illustrate this undoubted fact.

	<i>Cairo.</i> ²	<i>Assiût.</i>	<i>Abydos.</i>	<i>Luxor.</i>	<i>Assuân.</i>
A	Álfâ	Álfâ	Álfâ	Álfâ	Álfâ
B	Wídâ	Wídâ	Wíttâ	Wídâ	Vídâ
P	Gämmä	Gämmä	Gämmä	Gémmä	Gämmä

¹ For a similar table of the pronunciations of the character-names in Upper Egypt only, see de Rochemonteix, *La Prononciation du Copte dans la Haute Égypte, Mémoires de la Société linguistique de Paris*, vii. pp. 245-276.

² The Cairo pronunciations here given were taken orally from Labib. I could find no equivalents for many of the pronunciations given in Steindorff's *Koptische Grammatik*.

Δ	Déltā	Déltā	Dáldā		Dáldā
Ε	Ēī	Ēīyē	Ēīyē	Ēīyē	Ēīyē
Ε	Sū	Sō	Sō	Sō	Sō
Ζ	Zítā	Sítā	Dádī	Zádī	Zádā
Η	Ítā	Hídā	Hādī	Hādā	Hādā
Θ	Thítā	Tídā	Tútti	Téttā	Títtā
Ι	Iótā				Iódā
Κ	Káppā	Káppā	Kábbā	Kábbā	Kábbā
Λ	Lólā		Láûla	Láûla	Lóla
Μ	Mī	Mī	Méī	Mī	Mī
Ν	Nī	Nī	Néī	Nī	Nī
Ξ	Īksí	(Labīb gives Āksí for all Upper Egypt)			
Ο	Ō				Ōū
Π	Pī (bī)				Vī
Ρ	Rū		Róū		Róū
Σ	Símā	Símā	Sámmī	Sémmā	Sámmā
Τ	Tav				Dá'u
Υ	Īpsílōn				Hē
Φ	Vī	Fīī	Fīī	Fīī	Fīī
Χ	Kī	Kī	Kōī	Kī	Kī
Ψ	Ēpsí	Āpsí	Āpsí	Āpsí	Āpsí
Ω	{ Ō (like Eng. aw)	For Upper Egypt au and o			Ō
Ϟ	Šái	For Upper Egypt šēī and šái			Šái
ϙ	Fāī	Fāī	Fāī	Fāī	Fāī
ϒ	Hāī	Hē	Hē	Hē	Hēī
ϛ	Hórí				Hórí
Ϝ	Gánga	Gándŷe	Dŷándŷi	Dŷéndŷa	Dŷándŷa
ϝ	{ Ēgtyímā or Ēgšímā	Šímā	Šímā (Hímā)		Šímā
Ϟ	Dī (Dídī)	Dī	Dēī	Dī	Dī

As will be seen from the above comparison, some latitude exists within the limits of the Sahidic district; a latitude which probably must not be set down to individual carelessness, but may perhaps be regarded as a relic of early dialectic variation, due, possibly, to incomplete assimilation to Sahidic of the primitive local idioms, or to differentiation of the Sahidic itself. Labib informs me that certain similar variations are noticeable in the Delta. The modern pronunciation peculiar to the Fayyûm Oasis also differs from the Cairo style. Indeed, one has only to examine the speech of the Moslem fellâhîn within the borders of Upper Egypt alone, to understand that linguistic variation is a characteristic of the Nile life. Nor is the explanation of this phenomenon far to seek. The villages of the Nile have been until quite recently absolutely separated one from the other; the only means of communication having been the river-highway, chiefly used by the professional boatmen. The average fellâh was, and, to a great extent, still is, chained to the soil, enjoying little or no intercourse with his brethren of even the nearest settlements. What more natural state of affairs then than the dialectic differentiation which exists very noticeably to-day in the Nile-land? The local conditions, which after all have changed very slightly in the course of centuries, were bound to produce the greatest variation, first in the early language, and subsequently in the idiom of the Arabian conquerors, which slowly but surely supplanted the native speech, but which, no doubt, at once took on just such differentiations as had characterised the earlier Coptic.

The following examples of differences in the modern pronunciation of the Bohairic Church-Coptic were collected by me at Cairo, the present centre of the Delta vocalization, and at Assuân, the southernmost town of the Ša'îd (Sahid), or Upper Egypt, respectively. I have thought it best to analyze specimens of current texts, rather than to present comparisons of isolated words. The Assuân text was cantillated by a priest into a phonograph.

Gospel of St. John, chapter first:

*Text.*¹ **ΒΕΝ ΤΑΡΧΗ ΝΕ ΠΙΣΑΧΙ ΠΕ ΟΥΟΖ ΠΙΣΑΧΙ ΝΑΥΧΗ**

*Cairo.*² Hēn ʿtārchī nē ʿpsāʒī pē ūōh pīsāʒī nāfkī

Assuān. Hān dīūrchī mān bīsāgī bū wāīh bīsāgī nāfkā

ΒΑΤΕΝ Φ† ΟΥΟΖ ΝΕ ΟΥΝΟΥ† ΠΕ ΠΙΣΑΧΙ. ΦΑΙ

hātēn ʿEvnōūdī ūōh nē Ūnōūdī pē pīsāʒī. Vāī

hātān ʿEvnōʹdī ōʹāh nā Ōʹnāīdī bū bīsāgī. Vāī

ΕΝΑΥΧΗ ΙΣΧΕΝ ΖΗ ΒΑΤΑΝ Φ† ΖΩΒ ΝΙΒΕΝ ΑΥΩΠΙ

ēnāfkī ʾīszēn hī hātēn ʿEvnōūdī hōv nīvēn āvśōpī

ēnāfkā ʾīsgēn hā hātān ʿEvnōʹdī hōv nīwān āūsōbī

ΕΒΟΛΖΙΤΟΤΥ ΟΥΟΖ ΑΤΘΝΟΥΥ ΝΠΕ ΖΛΙ ΩΠΙ ΕΒΟΛ ΒΕΝ

ēvōlhitōtf ūōh ātēnūf ʿēmpē ʿhīʾī śōpī ēvōl hēn

āwōlhitōtf ōʹāh ātśānāyāf ʿēmbā āhīʾī śōbī āwōl hēn

ΦΗΕΤΑΥ ΩΠΙ. ΝΕ ΠΩΝΒ ΠΕ ΕΤΕ ΝΒΗΤΥ ΟΥΟΖ ΠΩΝΒ

viētāf śōpī. Nē ʿpōnh pē ʿtē ʿēnhītf ūōh ʿpōnh

viātāʹf śōbī. Nā ūōnh bēdā bū nīhādāf ōʹāh ʿēndē

ΝΕ ΦΟΥΩΙΝΙ ΝΝΙΡΩΜΙ ΠΕ. ΟΥΟΖ ΠΟΥΩΙΝΙ ΑΓΕΡΟΥΩΙΝΙ

nē ʿvūōīnī ʿēnnīrōmī pē. Ūōh pīūōīnī āfērūōīnī

ōnhī viūwāʾnī ʿēnnīrōmī bū. Ōʹāh būūwāʾnī (wān) āfūōīnī

ΒΕΝ ΠΙΧΑΚΙ ΟΥΟΖ ΝΠΕ ΠΙΧΑΚΙ ΨΤΑΖΟΥ.

hēn pīkāki ūōh ʿēmpē pīkāki ʿštāhōf.

hēn bīkāki ōʹāh ʿēmbā pīkāki ʿštāʹhōf.

¹ Standard text of the Coptic Gospels published by Labib and recognized by the Patriarch.

² The following points should be observed in pronouncing the Coptic transliterations herein given: *ā* = Eng. *a* in 'hat'; *ā* = Eng. *a* in 'father'; *ē* = Eng. *e* in 'met'; *ē* = German *ē* in *geh*; *ī* = Eng. *i* in 'pin'; *ī* = Eng. *i* in 'machine'; *ō* = Germ. *o* in 'voll'; *ō* = Eng. *o* in 'bone'; *ō* = Eng. *aw* in 'awful'; *ū* = Eng. *oo* in 'fool.' Of the consonants, *ʿ* = *ch* in 'church'; *ch* = German *ch* in *ich*; *ʿ* = *th* in 'this'; *g* = always *g* in 'go'; *ḡ* = Arabic *ḡ*; *h* = *h* in 'have'; *ḥ* = Arabic medial *ح*; *h* = German *ch* in *ach* (to be distinguished from *ch*, the sound in *ich*; *ś* = Eng. *sh*; *ʿ* = Arabic *ع*; *th* is always hard, as in 'thin'; *ʒ* = French *j*. All other consonants are pronounced practically as in English. *L* has the light sound, never the thick palatal sound of Polish barred *ż*. *R* is a gentle trill, rather than the rough Italian trill. Final *r* in Arabic is almost *rs*, e. g. *kebīr* 'big.'

Extract from Steindorff's *Koptische Grammatik*, p. 1*:

Text. ΑΥΧΟΟC ΕΤΒΕ ΑΠΑ ΖΩΡ ΧΕ ΜΠΕΡΧΙ-ΒΟΛ

Cairo. Ävgós étvë Āpâ Hōr žë mpčfží čgčól

Assuān. Āūgós ūtū Ābâ Hōr gë mbäfgí šöl

ΕΝΕΖ ΟΥΔΕ ΜΠΕΡΧΩΡΚ ΟΥΔΕ ΜΠΕΡΧΑΖΟΥ ΟΥΔΕ

ēnēh ūdë mpčfōrk ūdë mpčfsāhū ūdë

ānāh ūdā mbäfōrk ūdā mbäfsāhū ādā

ΜΠΕΡΧΩΧΕ ΧΩΡΙC ΑΝΑΓΚΗ.

mpčfsāžë hōris ānāngkī.

mbäfsāgë hōris ānāgkī.

From a careful examination of the above specimens of modern Coptic pronunciation, and from the study of further data supplied by Labib and other Coptic experts, the following phonetic laws seem patent.

A. The Vowels.

The vowels play a most important rôle in Coptic phonetics, as they must have done also in the ancient Egyptian. In fact, there can be little doubt that their original pronunciation in Coptic has had an important effect on the modern Egyptian Arabic vernacular, which differs so considerably from the Arabic idioms of other lands. It has been pointed out by Prätorius, among others, that the system of additional vowels which prevails to-day in the Egyptian Arabic is the result of Coptic influence. There is, indeed, every evidence to show that this is the case, although Prätorius¹ does not state the probable reason for it. It is not because Coptic ever had such a system of *purely phonetic* intercalary vocalization, as one might gather from his statements, but because the Coptic idiom was extremely rich in vowels,² particularly in final vowels, which gave the tendency to the subsequent

¹ ZDMG. lv. p. 146. For the intercalary vowels in Egyptian Arabic, cf. Spitta, *Grammatik des Vulgärarabischen*, p. 21; Vollers, *Grammar of Modern Arabic*, §20.

² Some Arabic dialects, for example the Moroccan, are vowel-poor, but others, again, have intermediate vowels, like the Egyptian. There can be no doubt, however, that intercalary vowels are more prominent in Egyptian than in any other Arabic idiom.

Arabic-speaking Egyptians to insert, without reference to grammar, a helping, or furtive, vowel in their present vernacular, whenever a combination of too many consonants should occur. This peculiarity is seen in such Arabic phrases as the following: *bēss' lī* 'it is enough for me'; *hary' niswān* 'ladies' shawls'; *šuyj' mīn dī* 'whose work is this?', etc.

1. Long and short **Α** are represented in both Boheiric and Sahidic by *ā* and *a*, respectively; thus **CAXI** = B. *sāzī*, S. *sāyī* 'word'; **APXH** = B. and S. *ārchē* (Greek) 'beginning.' The diphthong **AY** = *av* in B. (cf. Mod. Gk. *av* = *af*) and *āū* in S.; e. g. **AYΩΠ** = B. *avšōpī*, S. *dūšōbī* 'they have been.' It should be noted, moreover, that **AA** was used according to Stern¹ to represent Arabic ع in the words **ΑΛΑΑΝCΑΡΟΤ** العنزروت 'a sort of gum'; **ΑΛΜΟΥCΑΑΤ** = البصعد 'sublimate.' The ع is rapidly disappearing in the present Egyptian Arabic, especially in Upper Egypt, and it may be expected that in the course of a century it will have vanished altogether. In Stern's document **Α** appears frequently as the equivalent of the Arabic vowel *e* in the article, i. e. **Αλ** = **ال** *el*.

2. **Ε**, which = Boheiric *ē*, appears generally in Sahidic as *ā*; thus, **ΒΕΝ** = B. *hēn*, S. *hān*; **ΕΤΒΕ** = *ētvē*, S. *ātūā*, etc. It should be observed that **Ν** appears in B. as *ēn*, but in S. as *nī*; cf. **ΝΒΗΤQ** = B. *ēnhūt*, S. *nīhādūt* 'in it.' When, however, it is followed by a second *n*, this is not the case; e. g. **ΝΝΙΡΩΜΙ** = B. and S. *ēnnīrōmī*. In the same way **Μ** = *ēm* in both pronunciations, **ΜΠΕ** = B. *ēmpē*, S. *ēmbā*. It is curious to note that **ΕΡΤΩΒ**, the measure of quantity, has become *ārdēb* in the Arabic vernacular of Egypt. The combination **ΠΕ ΕΤΕ** = B. *pē ētē* becomes by elision *bēdā* in Sahidic. In B. the diphthong **ΕΥ** is invariably pronounced *ev*, following the analogy of the

¹ Stern, *Ztschr. d. ägyptischen Sprache*, xxiii. (1885, pp. 104-120), has published a highly interesting fragment of a Coptic treatise on alchemy, in which many Arabic terms denoting metals and chemicals are transliterated in Coptic characters, showing the pronunciation of Arabic in Upper Egypt at quite an early date (not fixed). It is, however, according to Stern, the oldest exact transcription of Semitic sounds.

Neo-Hellenic, whereas it still retains in S. its probable original force *ēū*, pronounced as a true diphthong. A relic of this usage is still seen in the Egyptian Arabic word شونة *šānē* 'a barn, store-house', from which we find the denominative stem *šāuacūn* 'to store up.' According to Stern, *op. cit.*, the *e*-vowel appears for Arabic Alif in the word ΧΕΝΟΥΝ 'brazier' = كانون. This of course represents the flat pronunciation of the Alif, *ā*, so common in modern Syria and Egypt.

3. The vowel **H** differs strangely in Northern and Southern Egypt. The Upper Egyptian vocalization gives it the value *ā* in all native words; thus, ΝΑΨΧΗ = B. *nāḥkī*, S. *nāḥkā* 'it was'; ΝΗΤΥ = B. *nīḥāṭf*, S. *nīḥāṭāḥ* 'in it', etc., but retains the *i*-value in the Greek ΑΝΑΓΚΗ = S. *ānāḡkī* (B. *ānāḡkī*). The diphthong ΗΥ is pronounced *īu* in Lower Egypt and *āi*, like ΑΥ, in Upper Egypt. The vowel **H** is found in Stern, *op. cit.*, representing the Arabic *i*-vowel; cf. ΑCCEPΝΗC = الزرنيج 'arsenic.' The modern Egyptian Arabic word *merisi* 'south-wind' shows the common Boheiric pronunciation.

4. The vowel **I** is usually pronounced in both sections as *i* and *ī*. I find only the variation ΠΙΟΥΩΙΝΙ = B. *pīūōinī*, S. *bādūōinī*, which difference is probably due more to the vagary of the Assuân cantillator than to actual vocalic differentiation.

5. The vowel **O**, long and short, appears in three forms, viz. as *ō* (= Eng. *aw*), *ō*, and *ö*, in both dialects; cf. Φ†¹ = B. *Īvnō"ālī*, S. *Vnō"ālī* 'God'; ΩΩΠ = B. *šōpī*, S. *šōbī* 'to be'; ΕΒΟΛ = B. *ēvōl*, S. *āwōl*, 'out of.' It is curious that Coptic ΩONT appears in modern Egyptian Arabic as *sanī* 'acacia.' The diphthong ΟΥ is pronounced in Lower Egypt *ū* (as ΟΥΟC = *ūōḥ* 'and') except in a few words, as *Īvnō"ālī*, S. *Īvnō"ālī* 'God', but generally in S. *ō"*, as *ō"ālī* 'and.' Short *ö* also seems to appear in S. as *ā* in *ō"ālī* 'and', but this may be a freak due to cantillation. The Sahidic pronunciation *wāḥ* for this word undoubtedly arises from musical causes. It is interesting to observe that ΜΟΝΗ 'harbour' has become *Mīnye* (place-name)

¹ Abbreviation for ΦΝΟΥ†.

in Arabic, exhibiting practically an *umlaut*. The word **ΝΟΒ** 'greatness, size,' has become *nūš* in Egyptian Arabic; cf. *kēbēr zē ēn-nūš* 'big as a monster.' This is a common expression. The word means to the modern Egyptian some sort of a great animal inhabiting the mountains! In the word **ΑΛΧΑΡΡΟΠΕ** (Stern) we find **ΟΟ** for Arabic *ū*; **الخروب** 'siliqua.' The diphthong **ΟΟ** is a short *ō* in both dialects, as **ΑΥΧΟΟC** = B. *awgōs*, S. *āwōs* 'they say.' In Cairo, in the combination **ΕΖΟΟΥΓ**, the first **Ο** becomes *ū* under the influence of the following diphthong *ou*; thus, *ēhū-ū* 'day.'

6. The vowel **Υ** appears chiefly in diphthongs, as **ΑΥ**, **ΕΥ**, **ΗΥ**, and **ΟΥ**, all of which have been discussed above. The Greek word **ΨΥΧΗ** 'soul,' however, is pronounced *psīkē*.

7. The long **Ω** appears in both pronunciations as *ō*; cf. **ΖΩΒ** = B. and S. *hōv* 'work'; **ΑΥΩΩΠΙ** = B. *āvōōpī*, S. *āūōōbī* 'they were,' etc. In the Sahidic example given above, however, **ΠΙΟΥΩΙΝΙ** becomes *bāūwōīnī*, no doubt under the influence of the cantillation; cf. B. *pūōōmī* and B. *āfērōōmī* = S. *āfōōmī*, precisely the same vocalic combination. Stern gives the vowel **Ω** as representing Arabic *ū*; thus **ΖΑΛΩΜ** = *ḥalīm* 'cheese'; **ΤΩΒΙ** = Arabic *ṭāb*, the fifth Coptic month.

B. The Consonants.

1. **B** appears in B. regularly as *v* and in S. as *n* at the end of words and as *w* between vowels; cf. **ΖΩΒ** = B. and S. *hōv* 'work,' but **ΝΙΒΕΝ** = B. *nīvēn*, S. *nīwōn* 'all.' Stern's Fragment also represented **ف** by **B**; thus, **الفحم** 'coal' = **ΑΛΒΑΖΜ**; **فول** 'beans' = **ΑΛΒΟΥΛ**. The regular *b*-sound was represented by **Π** *q. v.*, although **B** sometimes appears in Arabic represented by **ب**; thus, *bālāh* 'date' is derived from **ΒΕΛΖΩΛ**, showing pure *b* = **B**. This phenomenon was no doubt owing to the fact that the medial aspirate *v* is a stranger to Arabic phonology, which accordingly reproduced the sound by *b*. The same peculiarity is seen in *ārāḏēb* = **ΕΡΤΩΒ** 'a measure of quantity'; **ΤΩΒΙ** = *ṭāb*, etc. In Stern also we find **الترجال** = **ΑΘΟΥΒΕΛ** 'dross.'

2. **Γ** occurs chiefly in Greek words as in **ΑΝΑΓΚΗ** = S. *ānāgkē*. The latter pronunciation, *ġ* = Arabic *ġ*, is quite in

accordance with Neo-Hellenic usage for pure **Γ**, i. e. when it is not in juxtaposition with **Κ**. Sometimes Coptic **Γ** is used for **Κ**, as in **ΑΝΓ** = **ΑΝΚ** 'I.'

3. **Δ**, like **Γ**, generally occurs in Greek loan-words, although it appears in a few native words, as **ΔΕΝΟΥΓ** 'now'; **ΔΙΔΟΥΓ** 'contention,' etc. It is pronounced *d* in B. and *d*, like **Τ**, in S.; cf. **ΟΥΔΕ** = B. *ūdē*, S. *ūdā*.

4. **Ζ** also is a distinctly Hellenic consonant. It is pronounced like English *z* in both systems.

5. **Θ** is pronounced *th* in Cairo, but *t* in Upper Egypt; thus, **ΕΘΗΗΟΥΓ** = B. *ēthnān*, S. *ātūān* 'future.' This consonant in S. is merely a combination consonant for **ΤΘ**, as **ΘΕ** = **ΤΘΕ** 'the manner,' pronounced *tē*. It occurs in Stern as the equivalent of **ت**; cf. **ΑΘΟΥΒΕΛ** = التوبال 'dross.'

6. **Κ** is pronounced identically in both dialects. It represents **ق** in Stern; thus, **ΑΛΚΙΝ** = القَيْن 'hammering'; **ΑΛΚΑΡΟΟΡΕ** = القارورة 'bottle.' This is curious, because **ق** is either omitted entirely in pronunciation, as in Cairo and the vicinity, قبطي 'ibṭī 'Copt' = *gibṭī*, or else it is pronounced as *g*, especially in Upper Egypt; thus, *mā gidirtiš* 'I could not.' Its representation in Stern by **Κ** seems to show that at the time when this Fragment was written, **ق** had its true value, i. e. *g*, in the Arabic of Egypt; cf. *Bālāq* = **ΠΕΛΑΚ**. Coptic **Κ** represents Ancient Egyptian *k* and *q* (Steindorff, *Kopt. Gr.*, p. 18, n. 10).

7. **Λ** is uttered identically in both dialects and corresponds to the light Egyptian Arabic *l*. Stern, however, notes that **Λ** represents Arabic *r* once, viz. in the word **ΑΦΩΗΛΑC** = الشيراز.

8. **Μ** and **Ν** also differ in no way from **م** and **ن**.

9. **Ξ**, on the other hand, is a ligature consonant for **ΚC**, especially in Sahidic. It appears chiefly in Greek words.

10. **Π** is pronounced *p* in Cairo Boheiric, probably owing to Neo-Hellenic influence, but universally *b* in Sahidic; thus, **ΜΠΕΡΞΙ** = B. *mpēfzi*, S. *mbāfgi* 'he does not say.' Note that **Π** is B. *ēp*, but S. *bi*, as in **ΠCΑΧΙ** = B. *ēpsāzi*, S. *bīsdgi*. Labib states, however, that this consonant is heard in the Fayyūm

churches as pure *b*, which, indeed, must have been its primitive value in Coptic. We have only to compare the Egyptian Arabic loan-words; *Bīlāq* = ΠΕΛΑΚ 'island'; *bīrbe* 'ruin' = ΠΕΡΠΕ 'temple'; *elbaq* 'land sown with beans' = ΠΑΚΕ, etc. The consonant Π also represents the Arabic ب in Stern; thus, ΑΛΠΟΥΡΑΤ = البرادة 'filings'; ΑΩΩΠΠΕ = الشبب 'alum,' etc. It is curious that the name of Π in Assuân is Iʿi, with a strong medial aspirate. I was unable, however, to hear this sound in any word, although it may exist.

11. **P** is identical in both dialects and seems to correspond to the Egyptian Arabic پ; i. e. it is a very gentle trill rather than the rough Italian trill.

12. **C**, identical in both pronunciations, has the value of Arabic س; thus, ΠΙCAXI = B. *pīsāzi*, S. *bīsāgi* 'the word.' It was, however, used in Stern's Fragment to represent Arabic ز, ص, and س; thus, a), representing ز: ACCEPNHZ = الزنبيح 'arsenic'; ΑΛΑANCAPOT = العنزروت 'a sort of gum'; b), representing ص: ΑΛΜΟΥCΑΑΤ = البصعد 'sublimate' (note that ص appears once representing *Sai*, as in *šanṭ* = ΩONT 'acacia'); c), representing س: CIQ = سقّة; cf. also *merisi* = ΜΑΡHC 'south-wind'; *timsāḥ* = ἸCΑΖ 'crocodile.'

13. **T** is pronounced *t* in the hellenizing Cairene style; thus, ΠΕΕΤΕ = B. *pē ētē*, but S. *bēdā*. Its primitive Upper Egyptian value preceding a vowel, however, was *d*. Thus for ΤΑΡΧΗ we find Cairo *ētārchē*, but S. *dīārchē* 'the beginning'; ΝΒΗΤQ = B. *ēnhītf*, S. *nīhādāf* 'in it.' In the word ΑΤΒΕΝΟΥQ = B. *ātčēnāf*, S. *ātšānāyāf* 'without him,' we find it pronounced as *t* before the following β. In Stern it also represents the final ت in ΑΛΧΙΠΡΙΤ = الكبيريت 'sulphur'; ΑΛΑANCAPOT = العنزروت 'gum', etc.; but usually stands for د, as in ΤΑΠΕΡΙ = دبر 'treat'; ΑΛΖΑΤΙΤ = الحديد 'iron,' etc. **T** also represents Arabic ض, as in ΑΠΑΤ = ابيض 'white.'

14. **Φ** is always *v*; thus, ΦΗΕΤΑQ = B. *viētāf*, S. *viātāf* 'he who.'

15. It is difficult to formulate a rule as regards χ . It is pronounced as hard *k* in native words; thus, $\mu\chi\alpha\kappa\iota$ = B. *pīkākī*, S. *bīkākī*; but in foreign words it is generally *h* or *ch*; thus, Greek $\chi\omega\rho\iota\varsigma$ = B. and S. *hōrīs*; $\alpha\rho\chi\eta$ = B. and S. *ārchī*. In Upper Egypt, however, $\psi\gamma\chi\eta$ is pronounced *psīkī* with *k*. In Stern, again, we find $\chi = k$: $\alpha\lambda\chi\epsilon\nu\omicron\gamma\eta$ = الكانون 'bra-zier'; and also $\chi = h$: $\alpha\lambda\chi\alpha\rho\omicron\omicron\pi\epsilon$ = الخردقة 'siliqua.'

16. ψ is a ligature consonant = *ps*, as $\theta = th$.

17. ω is pronounced *š* in both dialects; thus, $\omega\pi\iota$ = B. *šōpī*, S. *šōbī*. In $\omega\tau\alpha\zeta\omicron\gamma$ the ω is pronounced in B. with a prosthetic vowel; thus, *ēštāhōf*, but S. *štā^hhōf*. This, of course, is due to the juxtaposition of the following *t*. Stern gives $\omega = š$, as $\alpha\omega\omega\eta\lambda\alpha\varsigma$ = الشيراز , etc.

18. η = *f* in Upper and Lower Egypt; $\eta\alpha\gamma\chi\eta$ = B. *nāf^kkī*, S. *nāf^kkā*. In Stern, only the word $\varsigma\eta\gamma$ = سفة shows $\eta = \text{ف}$, which is elsewhere represented by β , *q. v.*

19. $\text{h} = \text{h}$ in Cairo and Assuân; thus, $\text{h}\epsilon\text{n}$ = B. *hēn*, S. *hān* 'in'; $\text{h}\alpha\text{t}\epsilon\text{n}$ = B. *hātēn*, S. *hātān* 'apud, juxta.' In some parts of the Delta it is pronounced *k*, i. e. *k* followed by a slight rough breathing (cf. Rochemonteix, in *Mémoires de la Société Linguistique de Paris*, vii., p. 273).

20. ζ is now pronounced in both dialects exactly like the Arabic medial $\text{ح} = \text{h}$; thus, $\omicron\gamma\omicron\zeta$ = B. *āōh*, S. *ō^hāh* 'and.' For $\zeta\lambda\iota$, B. has *ēh^lī* and S. *āh^lī*, with prosthetic *ē* and *ā* respectively. *Hori* = ح appears also in $\text{h}\iota\varsigma\alpha\zeta$ = *ēmsāh* = modern Egyptian Arabic *tīmsāh* 'crocodile'; but in Stern it also represents خ , as in $\alpha\varsigma\varsigma\epsilon\rho\eta\eta\zeta$ = الزرنيخ 'arsenic,' and ح : $\alpha\omega\omega\alpha\zeta\epsilon\rho\iota$ = الشحار 'soot.'

21. X is by far the most interesting of all the Coptic consonants. Roughly speaking it is equivalent to Arabic ج , which, however, has two distinct pronunciations between Cairo and Assuân. Arabic ج appears in Cairo and the Delta generally as *g* hard, but its palatalization becomes more and more evident as one journeys southward; thus at Assiūt we hear ج as *gy*, at

Luxor as *āy*, and at Assuân practically as *āsy*. Thus, the word **جمل** 'camel' is uttered *gēmēl*, *g̃yēmēl*, *āyēmēl*, and *āsyēmēl*, respectively, at the places just mentioned. In the Soudan, Arabic **ج** is plain *j* (**جام** = *jēmēl*), as is the case among some of the Syrian Bedawin. Nowhere in Egypt or the Soudan, so far as I know, is the pronunciation *ž* heard, which is the regular usage in the Syrian towns (**جام** = *žēmēl*). The Coptic **ⲭ** does not, however, correspond *exactly* to the Egyptian Arabic **ج**. Thus, in Cairo **ⲭ** is pronounced hard *g* before the vowels *a*, *o*, *u*; thus, **ⲀⲮⲭⲐⲐⲐ** = *āyḡōs* 'they say'; but before the vowels *e*, *i* it invariably appears strongly palatalized as *ž*, a sound unknown in Egyptian Arabic; thus, **ⲭⲉ** = B. *žē* 'that'; **ⲙⲡⲉⲓⲭⲓ** = *mpēfžī* 'he does not say,' etc. In Assuân, on the other hand, I heard **ⲭ** as *g* in every position; thus, **ⲀⲮⲭⲐⲐⲐ** = *āyḡōs*, **ⲭⲉ** = *gē*, **ⲙⲡⲉⲓⲭⲓ** = *mbāfḡī*, etc. In a number of other places in Upper Egypt, however, **ⲭ** is pronounced *āy* (cf. the list of the consonantal names above, according to which even at Assuân the consonant is named *Ḍyanḍyū*, but I heard it distinctly pronounced hard *g*). Here again we meet with an element of uncertainty, because the *g* pronunciation of **ج** is regarded everywhere in Egypt as the elegant usage, and is accordingly imitated by educated speakers even in Upper Egypt. It is highly probable, therefore, that the priest who cantillated for me may have purposely given to **ⲭ** the *g*-sound, which is apparently unnatural at Assuân.

This entire subject is extremely difficult and is deeply involved in the question as to the origin of the *g*-pronunciation of Egyptian **ج**. Did the first Arabic-speaking conquerors of Egypt utter the **ج** as *g* or as *j*? It is true that *g* for **ج** is generally regarded as the primitive pronunciation of the consonant in the early Arabic. It is also true that **ج** is still pronounced *g* in some parts of Arabia. According to Wetzstein (*ZDMG.* xxii., pp. 163-4) the 'Aneza pronounce **ج** as hard *g* formed in the front of the palate, a sound which in some other tribes has developed into *y* at the beginning of words and has been palatalized into *dsy* at the end of words. This undoubtedly shows, then, that **ج**

= *g* is not necessarily a distinctively Egyptian pronunciation. As to the original pronunciation of ج by the early Arabic invaders of the Nile-land and their descendants, what are we to say to Stern's transliteration of حجر 'stone' by **ḡaḡar** (*ḡaḡar*), and of الزنجار 'verdigris' by **accinḡar** (*assinḡar*)? The consonant *šima* **ḡ** is pronounced *ḡġ* in Cairo with prosthetic *ġ*, and *š* in Assuān and Upper Egypt generally (only at Abydos sometimes *ḡ*); thus, **ḡol** B. *ḡġöl*, S. *šöl*. For **atḡenoyq**, however, we see B. *atḡenāf*, S. *atščināyāf*. In other words, **ḡ** represents, nearly everywhere, in Egypt, a *ġ*- or *š*-sound. Stern's transliteration would clearly indicate that at the time when the Fragment was written ج was uttered either *ž* or *j* (thus, حجر = **ḡaḡar**, *ḡaḡar*) and not hard *g*, which would probably have appeared as **ḡaxar**, *ḡaxar*. But here again we must allow for possible variation in the Egyptian Arabic of that period. The writer of the Fragment may have belonged to a section of country where ج was uttered as *j* or even *ž*, whereas in other districts it may have been, and probably was, pronounced hard *g*.

In view of the many confusing facts in the case, it is practically impossible to arrive at any certain conclusion. I believe, however, that the hard *g*-pronunciation of *Ganga*, peculiar to both Upper and Lower Egypt, is of Egyptian and *not* of Arabic origin. The palatalization of *Ganga* before *e*, *i* in the Delta, e. g. **ḡe** = B. *žē* for S. *gē*, may be regarded as a local peculiarity. Furthermore, the present hard *g*-pronunciation of ج, peculiar to the Delta, but accepted everywhere in Egypt where persons of education converse, may have had a two-fold origin, viz. first, an Egyptian one from *Ganga* = *g*, which must have influenced the Arabic vernacular very strongly; and secondly—and this must not be overlooked—an Arabic one, in that some persons, and perhaps those most influential politically among the early Egyptian Arabs, may have pronounced the ج as *g*. It is perfectly clear, however, from the examples in Stern just quoted, that they did not *all* do so.

22. **ṭ**, **ṭ** = *dī* all over Egypt; thus, **ḡnōyṭ** = B. and S. *ḡnōdī*. In Abydos the consonant is named *Dēi* and is perhaps pronounced thus.

The following instances of differentiation between Cairo and Assuân in the text of John i. 1 ff. are interesting: B. *nē* = S. *nān* (Greek μέν); B. *ēpōnē* = S. *āōnē* (with the indefinite article); B. *īōlē ēpōnē nē ēvāōmī* = S. *ō'ālē ēndē ōnēlē vī'vōdūnī*; B. *āfērūōmī* = S. *āf'ūōmī*. These variations, with one exception, are probably not due especially to vagaries of cantillation, but arise from slightly differing texts. The printed versions of the Coptic Scriptures in Egypt are not entirely in agreement with respect to minor points. Indeed, one of Labib's chief objects is to establish by means of his new press a standard edition of the Scriptures. The exception noted above is S. *ōnēlē*, which plainly shows an enclitic helping vowel, quite after the modern Egyptian Arabic style. This I cannot regard as a Coptic peculiarity (see above). The intercalated *ē* in *dē'ārēhī* is evidently an attempt to avoid a hiatus in cantillation.

The tone or air to which the Assuân priest sang his verses is very interesting both from the musical and from the textual point of view. In order to illustrate its singular character, a few bars of it are given herewith. So far as I am aware, this is the first specimen of Coptic cantillation published in this country.

It will be noticed that the air begins on the dominant, proceeding almost immediately to the sub-dominant, and then modulating between the sub-dominant and the flatted dominant! This is a distinctly Oriental peculiarity. In the tenth bar the singer begins a new musical phrase by reverting to the natural dominant. It should be observed—and this is very strange—that the ninth bar, which is a pause after the word *Ō'nāidī* 'God' (musical pronunciation for *Ō'nō'āī*), does not end, but interrupts a sense phrase; thus, *ō'ālē nā Ō'nāidī bā bisāgī* means 'and God was the word.' This can only be explained by the supposition that the pause was purposely introduced in order to attract attention to the words *bā bisāgī* 'he was the word.' The entire chant modulates solely between *f*-natural and *ā*-flat, i. e., it touches only three notes, being even more limited in its musical range than the ordinary vernacular Arabic songs, which usually have a scope of at least five notes. The chant is sung without instrumental accompaniment.

It is not the purpose of this article to treat of the very considerable influence of Coptic on the sentence construction and

Larghetto 1/4

Hän dđ - ă - chí măn bđ - sâ gđ bả wà -



 In bi - sa - gi năf kă hă tân Ėvnôdi ô-

vân nã Ôu..... nãi-dĩ bã bĩ-sâ - gĩ. Vãi

ē - nūf-kā ————— ĩs-gĕn hâ ————— hâ tăn Ėvnô-

----- dī hōw nīwān āu - šō - bí āwōl - hī-tōtŋ


 Ôu-âh át sã - nã - yã em - bã âh-

— ' lí šō - bí hăn ví - ä - tă - uf šō - bí-

Handwritten musical notation on a five-line staff. The word "Ritard" is written above the staff. The notation consists of a treble clef, a key signature of one flat (B-flat), and a series of notes: a quarter note G4, a quarter note F4, a quarter note E4, a quarter note D4, and a half note C4. A fermata is placed over the final C4 note.

vocabulary of the present Egyptian Arabic vernacular. This, together with the highly interesting subject of the Coptic phonetic treatment of Greek loan-words, must be left to another paper. It will readily be seen that the study of modern Coptic phonology is of great importance both for the Egyptologist and for the general philologist; for the Egyptologist, because only through Coptic can any knowledge of the vocalization of ancient Egyptian be arrived at, and for the general philologist, because we have in the present system of Coptic pronunciation what apparently practically corresponds to a phonographic echo of a long dead speech. Perhaps the closest modern parallel is the ceremonial use of Old Slavonic in the Slavic churches.

The present article is merely an attempt to illustrate the main characteristics of the church Coptic as it is uttered in Egypt to-day. The writer has felt himself chiefly hindered by the scantiness of the data which he was able to collect, as well as by the frequent untrustworthiness of Oriental information. In every case, however, where his Coptic instructor seemed uncertain, the statements have been either omitted or given tentatively. It is much to be hoped that the writer's efforts in this direction will be followed by further investigations on the part of European and American scholars.



I. THE RIVER SIPRA AT UJJAIN.

*Notes from India, Second Series.—A Visit to Ujjain—Bhartrhari's Cave—Legends of King Vikrama.—Letters to the Corresponding Secretary from Professor A. V. WILLIAMS JACKSON, Columbia University, New York City.*¹

UJJAIN, March 10-13, 1901.—It will not be easy to forget the beauty of the Indian starlit night when I reached Ujjain, once the center of literary culture, science and art in India, made famous by the court of King Vikrama. Here at last I was in the home of many legends connected with Kālidāsa, and amid the very scenes portrayed by Qūdraka, Bhavabhūti, and the rest of the coterie whose names are associated with that period which is sometimes called the Renaissance of Sanskrit literature. Happily for the student, Ujjain in certain respects lies a little off the line of travel ; so that western influence and trade have not dispelled all the glamor that still tinges the old-time city with its enchanting glow.

After a good night's rest at the Dāk Bungalow near the railway station, it was time, at 6.30 in the morning, to start on our visit through the quarters and environs of what was once the renowned capital of Malwa. Nowadays Ujjain is perhaps better known as a minor place of export for opium, and as the site of a ruined astronomical observatory that made it the Greenwich of India over two hundred years ago. Our guide and host, Mr. Keshao Rao Ramaji Thomrey, Magistrate of His Highness Sitoliya Sahib of the Gwalior State, was waiting for us, and it was but a few minutes from the Bungalow, near Mahadeo College, before we were in the streets of the historic city.

1. Ujjain.

The first glimpse that met the eye, after the bullocks and beggars, was a huge elephant almost blocking the street, like Karpapūraka's monstrous victim in the *Mṛcchakatikā* (2.2, ed. Stenzler, p. 40-42, cf. Wilson, *Hindu Theatre*, i. 57). Not far

¹ A continuation of the first series, which appeared in the Journal, vol. xxii, 1901, pp. 321-332.

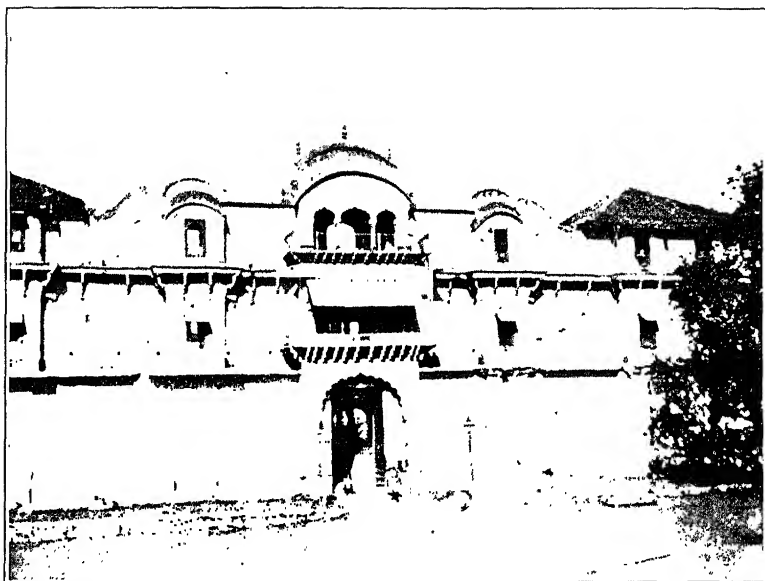
beyond there peeped out from a doorway a curious dwarf woman that strangely recalled the cunning Mantharā of the Rāmāyaṇa. A few paces more brought us to the fortress gate of the great Vikramāditya. The gateway itself is a crude structure two stories high, with bulky posts or buttresses. These were stained red several feet above the ground, and before one of them a young Hindu woman chanced to be kneeling in a suppliant posture, offering flowers. The portal had a solemn, ominous look, rather than a hallowed appearance; and this is in keeping with the legend recorded about it below. Tradition says that the archway once formed the entrance to Vikrama's palace; from its vaulted top now hangs a rude copper bell. On the sides of the portal are twelve columns or pillars, with scrolls and carvings, and there are two striking old figures of the sisters of the terrible goddess Kālī. These two malign deities remained at Ujjain when their sister betook herself to Calcutta, and they still continue to manifest their evil nature by bringing cholera upon the city every twelve years.

Passing over the rough stone pavement that characterizes the neighborhood of the gate and was designed, it is said, to check the hoofs of invading horsemen in bygone days, we entered a more spacious street, on the right of which stands the rather commanding palace of the Mahārāja, now used as a judicial court. See figure 2.¹

Directly opposite, on the left, is placed a Temple of Rāma, where our host had charge of paying a monthly stipend to the ministering priests and worshippers. Thanks to him, access was granted us at once, which is not always the case in Hindu temples.

Facing the entrance to the enclosed precinct there is a small shrine of the ever-present monkey-god Hanuman, and to the left, in the rear of this, a fane of Īiva, with the footprints of the god. To the right of the enclosure, and partly supported by twelve columns, stands the Rāma temple itself. Around these

¹ The photographs illustrating these Notes were taken by my nephew, Frederic J. Agate, who accompanied me on my trip to India, and to whose kindness I am indebted for the opportunity of showing to Indologists several views which are not to be found either in Europe or India. For some reason or other Ujjain seems to have been neglected even in the Government collection.



II. MODERN PALACE AND COURT OF JUSTICE AT UJJAIN.



III. THE RUDRA-SAGARA LAKE AND THE TEMPLE
OF HARI-SIDDHI AT UJJAIN.

twelve columns, as a cloistered walk, is made the *pradakṣiṇa*, or circumambulation in honor of Rāma; and on the right within the open temple walls is a place set apart for the daily reading of the Purāṇas. The large drums that stood near betokened a noisy accompaniment to the ritual worship. Directly in the center of the rear wall of the temple, as one looks in, there were noticed three figures in a shrine. These portrayed the semi-divine Rāma, standing in effigy between his brother Lakṣmaṇa on the right and his wife Sītā on the left. One or two ministering priests were moving about near the shrine, and on an incidental mention being made of the Vedas, some surprise, or perhaps concealed dread of profanation, was manifested when I ventured to whisper *Agnim iles purohitam yajñasya devam ṛtvijam*, etc.

A few steps beyond the shrine of Rāma, amid the maze of sacred buildings and past a temple of elephant-headed Gaṇapati, or Gaṇeṣa, we came to a sanctuary of Śiva, under the form in which he is worshipped in the great epic, as Mahākāla, Great Time. In front of this temple we could hear a number of Brahman boys studying the YajurVeda with their master. We listened attentively to the intoned recitative, but as soon as they caught sight of us the recitation ceased, desecrated, as of old, by a foreign or unhallowed presence.

A turn to the right led to a fine, deep tank with Brahmans bathing and washing their garments, as in the eighth act of the *Mṛcchakatikā* (cf. also Wilson i, 122, 141). Some of them were busy with their *mantra* prayers, but one or two, less scrupulous than the rest, asked us for 'baksheesh' to purchase 'bang'; but we hurried on, casting a glance only at the oldest Temple of Mahadeo in Ujjain, near which a superb specimen of Śiva's sacred bulls was lazily grazing.

After passing around to the other side of the tank, where a number of other priests were still going through their ablutions, we turned down a by-path to the right to visit a Hindu astronomer teaching some pupils who sat at his feet, like the scholars of Varāhamihira in Ujjain of old. This teacher, who gave his name in Sanskrit as Nārāyaṇa Jyotiṣi and claimed to be a descendant of the family of Vyāsa, still adhered to the old geocentric school of astronomy, and, in making his Sanskrit explanations to his pupils and to us, he used an old iron wire figure of the universe by way of illustration.

It was necessary to retrace our steps past some small stone images of gods and godlings, along the path that descended to the large Rudra-Sāgara Pond. This partly artificial lake is one of seven said to have been constructed by Vikrama, the number seven corresponding to the seven mythical Sāgaras, or oceans (cf. *Rāmāyaṇa*, iii. 74. 25; *Vāsuḍattā*, 23; and *Indische Sprüche*, 5508, 5742). A causeway led directly through the Rudra-Sāgara to the Temple of Hari-Siddhi on the farther bank. This goddess is renowned for having saved the life of King Vikrama by bringing *amṛta* from heaven as a balm to heal him on one occasion when he was severely burned. In grateful recognition of her beneficence the king founded a temple in her honor. In front of the goddess's sanctuary there were standing two tall columns, with stone receptacles or cups for holding lights at the festival of Divāli, or Feast of Lanterns. Near by was a good specimen of a *vaṭa-vṛkṣa* or banyan tree. The picture will help to make clear the position of the temple on the banks of the Rudra-Sāgara, and the earthen causeway that approaches it. See figure 3.

From Hari-Siddhi's Temple it was but a short distance to the Sipra (Skt. *Śiprā*) river, immortalized in Kālidāsa's famous lines descriptive of Ujjain. The verses addressed to the cloud-messenger in the Meghadūta record the charm of 'Sipra's breeze' (*Megh.* I. 31, *śiprāvāta*) and the number of *sārasa* birds that haunt the river's banks; and the *Raghuvamśa* alludes to the trees of the gardens along its shores as stirred by the breezes from its rippling waters (*Raghu.* 6. 35 *śiprāturāṅgānilakampitāsu udyānaparamparāsu*). See figure 1.

The bank of the river was lined with bathing-places. As far as I could learn, these were farmed out, so that an income was assured to the respective proprietors. We noticed one particular ghāt that a widow owned as her claim. Her ideas of proprietary rights were evidently strongly developed, for a lively scene ensued when an invading bather entered her domain without paying the fee that made part of the woman's regular income. It was not necessary to understand the dialect of the vituperation, billingsgate, and mutual recriminations that followed. The gestures of the belligerent parties and the interested bystanders quite sufficed. See figure 4.



IV. A BATHING-PLACE ON THE BANK OF THE SIPRA.



V. THE OLD ASTRONOMICAL OBSERVATORY AT UJJAIN.

Not far beyond was a place marked off in a square of about twenty feet for the *pagumelha*, and near by was a Hindu, who, in accordance with the old Grhya-sūtra prescriptions, was going through the formal ceremony of tonsure and shaving after the loss of one of his near relatives. A few steps beyond, under a matting hovel, on his low corded bed, lay an aged Sannyāsin. One of his eyes was totally gone, all his teeth were out, and his ash-besmeared figure seemed as palsy-stricken as the *ṛṣi* in Sir Edwin Arnold's *Light of Asia*. He mumbled some lines from the Gītā on the philosophy of life, and made an unintelligible comment on far-off lands when our host tried to explain to him what was meant by America; and then he crept away to his wretched retreat.

There remained, at the moment, time only for a glimpse of the small Agastya Temple, where two Nautch girls were in attendance, and we entered our little covered pony carts to ride out to the south of Ujjain, to visit the ruins of the Astronomical Observatory. See figure 5.

This observatory was erected about A. D. 1724, by Jayasinha, or Jai Sing II, Rāja of Jaipur. The photograph, which is a rare one, is worth reproducing, with a few words of explanation. It was taken from the top of a brick and cement structure which had been built to serve as a huge sun-dial. The gnomon or marker of this old Titan time-piece is a wall in the shape of a right-angled triangle, some thirty or forty feet long at its base, and more than twenty feet high from the ground to the apex of its perpendicular. The thickness of the wall is three or four feet. It is set in the plane of the meridian, and its sloping hypotenuse points to the north pole. Steps, moreover, are cut in the inclined surface of the hypotenuse, so as to give an ascent to the apex. As the photograph was taken from this apex, only the base of the huge gnomon shows in the picture. [But near the foot of the perpendicular, to the left of the tree as one faces the photograph, one may easily recognize the remains of the arc of a giant circle, on which the shadow of the gnomon was wont to fall, as my colleague, Professor J. K. Rees, the astronomer, points out to me on showing him the illustration in its proof-sheet form.] Observations of the sun's approximate position, and determinations of the time of day, could readily be made by this immense instrument. There was a broken or

weathered stone mural quadrant (not shown in the picture) to the left of the base of the Yantra-samrāj. This must have been used for determining the sun's altitude and zenith-distance, if my very limited astronomical knowledge, especially in Indian astronomy, allowed me rightly to identify it; but I stand ready for correction at the hands of specialists in such matters; and my notes, unfortunately, had to be hastily made. I am not clear, moreover, as to what the purpose of the horizontal solid stone cylinder may have been, which is also noticeable in the picture near the foot of the dial pointer.

The striking feature, however, of the collection of structures, as seen in the photograph, is the wall of the two large horizontal circles of stone and cement. The outer of these is about ten feet high; the inner, about six. The doorways or gates in the wall are easily seen in the picture; the one to the north overlooks the river. The use of these circular structures (*digamāṣa-yantra*) was evidently for determining the time of rising of the sun, moon and stars above the plane of the horizon. But such details regarding the observatory have an attraction chiefly for those who are working in astronomy. The view from the place, however, is one to be remembered. The Sipra river near by, the prospect over the broken plain set off by a background of woods, and in the distance a slowly moving camel train, all combined to give color to the scene. A myth regarding buried treasures was not lacking, and signs were in evidence where some credulous seekers had turned up the soil in two or three places, guided by a vision seen by an old woman in a dream.

To the reader of Sanskrit literature, the streets, alleys and lanes of Ujjain are ever a source of interest. The stock characters of the old Indian dramas and of Kālidāsa's poems are as much in evidence now as in ages long ago, even to the 'city-fed bull' which sniffed about the stalls, as in the fourth act of the *Mṛcchakatikā* (*Mṛcch.* p. 69, ed. Stenzler; Wilson, i. 84). The scene in the present photograph is an avenue facing a modern temple of Kṛṣṇa, with a handsome silver shrine; but near the gates of the sanctuary one may notice small dealers still carrying on their trade as of yore with cowrie shells instead of money. See figure 6.

Among other places of interest for Sanskrit students is Avantī-kṣetra, or the site of old Ujjain. It is necessary to drive



VI. STREET SCENE NEAR THE TEMPLE OF KRISHNA AT UJJAIN.



VII. ENTRANCE TO BHARTRHARI'S CAVE AT UJJAIN.

out a mile or so over rough, dusty roads, partly shut in by low mud walls. Here a spot is pointed out as the place where Bhartṛhari used to sit, and somewhat beyond is the cave where the poet used to dwell as a hermit.

2. Bhartṛhari's Cave.

The cave itself stands on an elevation overlooking a part of the river. There were numerous trees about it, well filled with birds; and the familiar crow of Sanskrit story was not absent. There is a stone shrine by the entrance to the cave; one must pass a few steps beyond this to a narrow gate in a wall, after entering which one comes to the real mouth of the cave. A few stone steps, steep and somewhat winding, lead down into the recess. To the north (if I rightly noted the points of the compass) was a small vaulted chamber where Bhartṛhari underwent so great acts of penance and self-abnegation that Indra himself cast his bolt from heaven to interrupt the anchorite's long-continued *tapas*. To the inquirer a rough circular mark in the stone slab above is pointed out to indicate how the sage raised his hand to ward off the shaft that struck the stone above his head. See figure 7.

Passing from this eremite cell eastward through a passage, one comes to a small hall or recess with a figure or picture representing Bhartṛhari's teacher, Gorakṣanātha, in the center, and on the left the moralist's nephew, Gopī-canda, his sister's son; while to the south an opening in the cavern's roof is pointed out, which is said to lead ultimately through a passage to Benares!¹

Ascending up steps again to the east, within this underground vault, there is an entrance to a small cave dedicated to Sarasvatī and another to Gaṇapati. Here, sculptured in the stone, two footprints were visible. They were the marks of the venerated feet of Macchendranātha, the Guru of Bhartṛhari's own teacher. Near by, in another passage or recess, was a part of a large *liṅga* of Śiva, known as the Čaṅkara-Siṅha Linga. This must have been but one of many, for there are said to be no less than eighty-four sacred 'lings' in Ujjain.

¹ On returning from India I am able to add now a reference to a brief allusion to the names mentioned in this paragraph, in P. G. Nath's edition of Bhartṛhari, Bombay, 1896, pp. 8, 21, 43, 48.

Inquiry with regard to Bhartṛhari's history, who is looked on as the brother of Vikrama (see below), brought out the story of his favorite wife Piṅgalā in but a slightly different form from that elsewhere recorded. To test the devotion of his beloved on one occasion when hunting, he caused to be sent her his garments stained with the blood of a kid. Piṅgalā dropped dead at the sight; and on learning this, Bhartṛhari wished to live no longer. But to comfort the poet his Guru declared he could make a hundred Piṅgalās, which he did forthwith. Bhartṛhari became puzzled and could not discover his true wife; thereupon he renounced the world and became a Saṃnyāsīn. This is a different story from the familiar one in the commentator to the famous *dhik*-verse (*Nṛtiṣataka*, 2) regarding the precious fruit (*phala*) bestowed upon his wife Anaṅgasenā and given by her to her paramour. It is the one dramatized, as I was informed, in the plays relating to Bhartṛhari. The renunciation of the world and adopting the life of a recluse, account for the associations gathered about the cave, although it is stated that there are some corresponding cells in other places in India.¹

Time was reserved for visiting other places on the Sipra river, especially the Gaṅgā-ghāt, a fine landing with steps near one of its curves; and from the parapet a good outlook could be had over the dust-mounds of the older city.

In returning along a more remote road the site of a lonely temple of Durgā was passed, which one might associate with the terrific scenes in the fifth act of Bhavabhūti's *Mālātī-mādhava*, describing her as the terrible goddess Cāmundā and her cruel skull-necklaced priestess Kapāla Kuṇḍalā. Besides the story about Kālidāsa recorded in *J.A.O.S.* xxii, p. 331, there was an opportunity to gather a legend of Vikrama and the rise of newer Ujjain from the dust of the older Avantikā. The account as Mr. Thomrey related it ran almost as follows:

3. Legends of Vikrama and Old Ujjain.

'On one occasion Gandharvasena, son of Indra, was sitting with his father in Svarga, watching a dance of the Apsarases. Gandharvasena chanced to laugh at one of the dancing girls;

¹ See now a mention of one at Mount Abū and of one at Achalgarh, in P. S. Nath, *op. cit.*, p. 45.

whereupon his father grew exceedingly angry and called him an ass (*khara*), pronouncing at the same time a curse upon him that he should descend to earth and become an ass.¹ The son begged the angry god at least to tell him to what place he should turn his steps, and at his father's bidding Gandharvasena went to Ujjain and lived in the Forest of Mahākāla (*Mahākāla-rana*).

'Now the daughter of the king of Avantikā, or old Ujjain, came to offer worship to the god Mahākāla, as a form of Çiva. She caught sight of the ass, who spoke to her in Sanskrit, at which she became interested and inquiring "Who are you?" asked all about him. Thereupon Gandharvasena laid aside his ass's guise and appeared in his true form. Immediately she became enamored of him and the union of their love was sealed.

'It thus happened that Gandharvasena came every night in his perfect form to visit his loved one, and would then take again his ass's shape in the morning. Accordingly the thought occurred to the princess, "If I could only burn the body of the ass, there would remain alone and forever the form of the man." With this idea, on one occasion when Gandharvasena was sitting by her in human guise, and his two forms were distinct, she threw the ass's body into the fire. A marvel instantly ensued. No sooner had the form of the ass touched the flames than Gandharvasena began to shriek in agony, and in his anguish he cried to her, "Flee hence, for I shall bring the dust of heaven upon this place." So she fled, bearing within her womb the fruit she had conceived by Indra's son.

'A fearful shower of dust from heaven forthwith descended, which buried the old city. But the princess who had escaped gave birth to twin sons. One of these was Vikramāditya; the other was Bhartṛhari.' Such, according to legend, was their semi-divine origin, and thus the tradition is repeated that Bhartṛhari was an elder brother of Vikrama and that he held

¹ I may now add, a hint of this legend may be found in Crooke, *The Popular Religion and Folklore of Northern India*, ii, 208; Lassen, *IA.* ii² 753, with references. An analogue in Lucian's *Onos*, imitated by Apuleius in his *Metamorphoses*, is noted by my friend and pupil, Dr. Gray.

the kingdom of Dhār, or rather Dhārā-nagara, the capital of Malwa.¹

A newer Ujjain seems then to have come into existence in place of the old, but I did not gather any legendary account as to its beginnings. Misfortunes, however, attended upon the place, partly as a result of Gandharvasena's curse, and one of the legends as to how Vikrama became king of it is preserved somewhat as follows:

'Owing to the effect of Gandharvasena's curse which still hung over the city, the awful goddess Kālī used every day to devour him who had just been anointed king, so that the city would ever be without a ruler. On one particular day the son of a potter woman was chosen to be king. Impending death stared the unwilling monarch in the face. But to the weeping mother Vikrama came as a beggar, for such in reality he was, and learning the cause of the distress he offered himself as a substitute. He was gladly accepted and joyfully installed in the fatal office. But a remedy was in his hands as the sequel proved.

'Kālī was wont, as the legend goes, to come to the palace every night along the remote road mentioned above, and then to destroy the king. On this very pathway Vikrama therefore sacrificed buffaloes and other animals, dug small holes which he filled with wine, and strewed the road with sweetmeats, perfumes, and a carpet of flowers. The cruel goddess partook of these offerings with such delight and was propitiated to such a degree, that when she reached the spot where Vikrama's Gate now stands, she declared herself ready to grant any boon to the one that had so gratified her. It is hardly necessary to add that Vikrama begged that his own life be spared as king and that Kālī should depart from Ujjain, never to return.

'Forced by her pledge she granted these boons, quit Ujjain, and went to Calcutta, but left her two sisters, whose images are now seen at the portal, and granted them the privilege of devouring, every twelve years, as many human lives as they pleased. This they do by cholera, as stated above. In addition to this, moreover, seven girls and five buffaloes were to be sacrificed to them each year—carrying out the old tradition of human sacrifices to Durgā.'

¹ On Dhārā, see also P. G. Nāth, *op. cit.*, p. 5.

These sacrifices used regularly to be fulfilled, and it is stated that those men who gave their five-year-old daughters to be slain received grants of land as a recompense. It is needless to add that the English Government put a stop to such cruel sacrifices, so that now only the buffaloes are killed at the Daṅgaratha festival in October on the ninth day (*navmī*) of the month *Āṣvina*. The girls that are now set free are not allowed to marry, however, although the land-compensation is made to their fathers as before. The heads of the buffaloes are buried by the archway which was daubed with red paint, and these are taken out each year when the fresh ones are slaughtered. It was stated that the officiating priests were of the Balāi caste, a sort of Śūdra class, and they eat the flesh of the buffaloes which they sacrifice.

With regard to other legends and the drama, no tradition seems to be preserved about Urvāṣī, although one would expect it, owing to the close association of her name with Vikrama throughout Sanskrit literature. But other inquirers may be more fortunate in that matter. It was interesting to learn that the *Caṇḍakāuṣika* is sometimes played at Ujjain in a Marāṭhī version; and also the *Mṛcchakaṭikā*, which must be particularly appropriate in the very scene where its plot is laid, and of course Śakuntalā is sometimes given. But the list of plays I learned would not be complete without including Shakspeare, whose dramas they likewise sometimes perform—a happy union of East and West. Such at least are some among the many points of interest to me, and they will ever make the recollection of my visit to Ujjain a bright one.

The Relation of the Vedic Forms of the Dual.—By Dr.
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THE beginning of the understanding of the Vedic endings of the dual *-āu* and *-ā* dates from the article of Rudolf Meringer, *Beiträge zur geschichte der idg. declination*, *KZ.* xxviii, pp. 217 ff. In this article Meringer showed clearly that these two forms of the dual were nothing but sentence-doublings of one and the same form, and maintained that their original distribution was faithfully reflected by their occurrence in the Rig Veda: *-ā* before consonants and in pause; *-āu* before all vowels except *u*; before *u* the semi-vowel was lost. An important correction of this view was made by Bechtel, *Hauptprobleme der idg. Lautlehre seit Schleicher*, p. 285, where he argues that since O. N. *átta* and Gothic *ahtau* can represent neither **ōktō* nor **ōktōy*, it follows that the parent language must have possessed also the form **ōktōu*, a form that is not represented in the Rig Veda except where it is suspected to be of 'later' origin, and that, therefore, the original distribution must have been *-ō* before consonants, *-ōy* before vowels, and *-ōu* in pause. This correction of Meringer's theory enabled Bechtel (compare the admirable exposition, *op. cit.*, p. 282) to bring under the same principle the locative forms in *-ā*, *-āu*. The application to the perfect forms had already been made by Collitz, *AJP.* ix, p. 47 n. The theory thus modified has been accepted by Wackernagel, *Altindische Grammatik*, p. 107. As the acceptance, however, is not yet universal—compare Brugmann, *Grundr.* I² pp. 203 n., 883, 888—it may be of service to point out another argument that will strengthen Bechtel's position and at the same time illustrate a truth that at the present time needs emphasis on account of an unwillingness in certain quarters to accept its logical consequences, viz., that the dialect of the Rig Veda is not the 'mother dialect' of the dialects on which are based the Atharva Veda, the Brāhmaṇas, the Sūtras, and in general the later literature.

The point which I hope to make clear is that it would have been impossible for the 'later' language to obtain its duals in *-āu* if it had ever passed through the stage of development that is represented by what is called 'the oldest portions' of the *Rig Veda*. Before attempting to show this I will examine two of the most recent discussions of the relations of these forms, the latter of which will involve a question of method. Arnold, *JLOS.* xviii, p. 347, sees in the form *-āu*, which he considers 'a note of later date,' the result of a striking process termed "flexional expansion," due to efforts (which in the main he takes to be conscious) 'to introduce distinctness into flexional elements originally slight in bulk and of multiple connotation.' The suggestion contains all the novelty which the author claims for it, but based as it is on the numerical relations of the two forms, its criticism may be found in the article of Meringer already cited, p. 229: "Wenn man sagt und das wird jetzt die landläufige meinung sein: Im R. V. verhalten sich die *ā-* zu den *āu-* formen wie 1129: 171, also sind die *ā-* formen die alten, aus ihnen entwickeln sich erst die *āu-* formen und gelangen schliesslich zur allein herrschaft—so ist das ganz falsch und verkehrt." It remains to point out only that if Arnold's conception of the relation of the forms could possibly be true, his conclusion that the *āu-* forms are indications of late date would be justified. But the manifest error of his premise must of itself tend to shake belief in the justness of his conclusions. Of the error of this view Arnold himself seems to be partly conscious, since in *KZ.* xxxvii, p. 446 instances of *-āu* before vowels are not included in the "Notes of late date."

An attempt of Oldenberg to reconcile Meringer's explanation of the relation of these forms with the theory that those in *-āu* (except before vowels) are indicative of a late date is found in *ZDMG.* liv, pp. 187 ff.: "Hinreichend gesicherte grammatische Theorien lehren uns als Anfangspunkt der Entwicklung die Verteilung jener Formen als Satzdoubletten je nach dem vokalischen oder konsonantischen Anlaut des folgenden Wortes kennen. Andererseits als Endpunkt der Entwicklung steht die in der jüngeren Sprache geltende Alleinherrschaft des *-āu* fest. Zwischen Anfang und Ende kann es nur den typischen Kampf ums Dasein, wie er zwischen Satzdoubletten stattzufinden pflegt, gegeben haben; ein Laxerwerden der alten Sandhiregel, Vordringen der *-āu*-form muss erwartet werden." From this and

especially the last clause I can only understand that according to the conception of the writer, the form was always $-āu$, that in the period when the old *samdhī* rules were strictly applied, that is in the period of the 'Rig Veda proper,' this form before consonants (and in pause) became $-ā$, but that later the relaxation of these rules allowed $-āu$ to remain under these conditions. But with all the respect due to Oldenberg's opinion, I must submit that this view is in contradiction to one of the clearest principles of linguistic science, namely, that such changes do not take place each time that a word is spoken but that this result is either received from other speakers and then reproduced by memory, or that the form is produced after the analogy of forms so received. It is exactly as if one were to maintain that $\pi\acute{\epsilon}\pi\nu\sigma\tau\alpha\iota$ would have reverted to $*\pi\epsilon\pi\nu\theta\tau\alpha\iota$ at any time that a relaxation of the Greek 'rules of euphony' had set in (compare Brugmann, *Griech. Gram.*³ p. 12). The only way in which one of such sentence-doublets can invade the territory of the other is by the way of analogy, and this brings us back to the question, if the Atharva and the classic literature are the direct developments out of a period, that of the "Rig Veda proper," which had for the dual only $-āv$ before vowels, $-ā$ before consonants and in pause, how did the form in $-āu$ develop?

This difficulty was distinctly realized by Meringer, *loc. cit.*, p. 225 ff., and met by the supposition that the form in $-āv$ was analogically transferred to the position before consonants, that in this position it became $-āu$ and was then generalized. This view is, in my opinion, untenable for the following reasons: first, on account of the comparative rarity of the ending $-āv$, because of the rarity of the conditions under which it occurs. This argument in itself is not cogent but must be allowed some weight in connection with the following. Secondly, in the cases of $-āv$ followed by a vowel, the v is drawn over to the next syllable—compare especially the cases of its loss when the following word begins with \tilde{n} , which are identical with cases like $\tilde{u}rmis > *y\tilde{u}rmis$; Brugmann, *Grundr.* I² p. 302—hence it is at least extremely improbable that an ending $-āv$ would be abstracted from such a situation.¹ Thirdly, this ending $-āv$ would not

¹ From $tā | vaçvīnā$, if sufficiently frequent, one might expect the development of $*vaçvīnā$ or of an euphonic v comparable with the sibilant that appears after a final nasal under certain conditions, but not the extension of a form $tāv$.

become *-āu* before all consonants; cf. the medial forms *vāja-dāvnām*, *sahasradāvnām*, *arāvṇaḥ somapāvnām*. Yet in spite of the fact that we are supposed to have extensive records of the transition period, no such forms as *-āv u-* occur. Finally in locatives such as *agnāu*, in which similar forces are at work, we see clearly that the *-āu* forms appear in pause before they appear before consonants.

In view of these facts it is much simpler, and in my opinion necessary, to start from the distribution of the forms that Bechtel has proven for the Indo-European, namely, *-ō* before consonants, *-ōu* before vowels, and *-ōu* in pause; and to assume that we have analogy working in opposite directions in different dialects, whether these dialects be those of different localities or of different social strata of the same locality. In the dialect which is the basis of the "Rig Veda proper," the result is that *-ā* is extended to the position in pause and in part to the position before vowels; while in the dialect or dialects which are the basis of the Atharva Veda, and of the later literature in general, the form in *-āu* was extended to the position before consonants. In confirmation of this it may be pointed out that on this hypothesis the forms in *-ā* and *-āu* will each be so numerous that the operation of analogy in either direction will be easily intelligible.

The first conclusion to be drawn from this is that as we have no means for determining the relative chronology of these changes in the two (or more) dialects concerned, we can draw no inferences as to the time of composition of hymns composed in the different dialects. It remains to be seen whether we can arrive at any criteria that will be of service for arranging the hymns that are composed in the same dialect. To determine this, it will be necessary to examine other forms, and first the duals in *-u*. To Arnold these are simply the form from which by "flexional expansion" come the duals in *-ā*, *loc. cit.*, p. 347, and consequently all occurrences fall in his "period A." Mahlow, *Die langen Vocale*, p. 130, and Meringer, *loc. cit.*, p. 233, consider these forms as originally vocatives, the only use in which they are attested. Osthoff, *MC.* i, 226 ff., believed that they preserved the ending of the consonantal stems **pādu = πῶδε*, which had been transferred to the *o*-stems by analogy. But this fails to explain why the form occurs only as a vocative,

and only in the *o*-stems, an omission which Brugmann, *Grundr.* ii, p. 645, tries to make good by assuming the influence of the vocative singular. The hypothesis does not seem to me probable, and I would suggest instead that we have in reality in all cases vocative singulars, that have been misinterpreted at least as far back as the time of the diaskeuasts.

Of the material collected by Lanman, *Noun Inflection*, p. 342, is to be set aside, first, *aṣṭa*, RV. x. 27. 15. The *sunadhi* conceals the quantity of the final, but, conceding that the *pudāpāṭha* is correct, *aṣṭa* can be due only to the analogy of *sapṭa* (cf. Brugmann, *Grundr.* ii, 480), *navā*, *daśa*, all of which occur in this same verse. Of the remaining cases, vi. 63. 1; 67. 8 do not contain the form in the text nor in the *pudāpāṭha*. Here the form in *-a* cannot be introduced into the text, the first passage containing a nominative which is unparalleled, the second containing an adjective which is also without parallel except for *dhṛtavratā*, i. 15. 6, due to the immediate neighborhood of *mītrāvaruṇa*. Nor does the meter require this form. Compare for the first passage Oldenberg, *Die Hymnen des Rig-veda*, p. 467, and apply the same principle to the second, reading *ghṛta-annā* for *ghṛtānnāv*. Almost all the other examples are either *dvandva* compounds or supposed cases of elliptical duals, and any explanation to be satisfactory must do justice to this fact. I would suggest therefore that in *mītrāvaruṇa*, i. 15. 6^b, *indrāvaruṇa*, i. 17. 3^b, 7^a, 8^a, 9^b, we have really two vocatives *indrā varuṇa*, (compare, for example, *varuṇa mītra śādatāḥ*, v. 67. 2^b), and that the shift of accent, whether made by the poets or diaskeuasts, is due to the analogy of *mītrāvaruṇā*, etc. The length of the final syllable of the first vocative may be due to the same cause, but more probably it is a case of an elliptical dual followed by a singular. Compare Delbrück, *Grundr.* iii, p. 138, and RV. vi. 68. 5^b, *indrā yō vām varuṇa dāgati tman* with viii. 25. 2, *mītrā tānā na rathyā varuṇo yāḡ ca sukrātuh*. There is no more reason to posit in the former case a vocative dual *varuṇa* than a nominative dual *varuṇo* or *varuṇas* in the latter. In cases like vii. 61. 1^a, *ūd vām cākṣur varuṇa supratākam*, I believe that we have the invocation of merely one of the deities to suggest the pair "the beautiful eye of ye two, O Varuṇa." Ultimately the phenomenon rests on the same basis as the use of *αἶψά*, *φέρε*, *ἄγε* when more than one

person is addressed, explained by Gildersleeve, *Syntax of Classical Greek*, § 59, as due to the shifting of the speaker's eye. Compare also v. 64. 6^a; 66. 6^b, and vii. 85. 4, where the epithet *āditya* suggests especially Varuṇa. If, on the contrary, *varuṇa* is explained as = *varuṇā* = *mītrāvaruṇā*, it controverts the principle (cf. Delbrück, *l. c.*, p. 137) that the last member of a *dvandva* compound cannot be used elliptically.

Apparently more strange are the cases in which, instead of the names of one of the pair, an epithet applicable to both is employed in the singular, *asura*, i. 151. 4; *deva*, vii. 60. 12^a; viii. 9. 6^b; *pāśura*, v. 74. 4; *vīra*, vi. 63. 10^c. The same principle is still applicable here, though it must be noted that in these cases, except the last, the short vowel is not demanded by the meter. If it is correct, it may be that we have here only imitations of an archaism that was not fully understood. Finally, in v. 67. 1, three gods are invoked, *varuṇa*, *mītra*, *aryaman*, and *deva* may be singular applying to the last, while *ādityā* naturally applies to the two first. The concordance is further irregular in having a dual verb.

There remains, then, as a possible criterion for later date within the hieratic language itself, the extension by analogy of the forms in *-ā* to the position before vowels. At first sight it seems tempting to suppose that this analogical process leading to the obliteration of the last trace of *-āu* took place at the end of the period of the "Rig Veda proper." Further consideration, however, will show that this is not necessarily the case. We are dealing with an artificial language, and this impulse toward a more rigid uniformity may have manifested itself at an early time and failed to become universal, or it may have proceeded from different individuals at different times. Besides, there is the possibility that forms such as *pāde 'va* are not analogical but contain the old form of the dual of consonant stems = *πῶδε* (compare Meringer, *loc. cit.*, p. 230), which has elsewhere been superseded by the endings of the *o*-stems. Finally, there is the possibility that some of these forms are of the latter, some of the former origin, and we have no means of deciding which are which. Under the circumstances it seems impossible to use even these forms as criteria of date. But having touched on the subject of the consonant duals, I will call attention to one force which, though commonly overlooked,

must have been at work in their development. The current view is that **pāda*= $\pi\acute{o}\delta\epsilon$ fell under the analogy of *aṣvā aṣvān aṣvāv* merely on account of their identity of function. But identity of form must also have been brought about, in some cases, as follows: **nara*= $\acute{\alpha}\nu\acute{\epsilon}\rho\epsilon$, and other words with short penult, would be liable to rhythmic lengthening before single consonants, resulting in the sentence doublets **nara narā*, **aṣvina aṣvinā*, etc. The latter form was then generalized, and under its influence **pāda* was supplanted by *pādā*. After this the proportion *aṣvā: aṣvān: aṣvāv=pādā: s* yields the forms *pādān* and *pādāv*. That the form *pādā* for *pādāv* before vowels is a relic of the older period, and that *hastā* in the same position is analogical to it, is possible, but there is no numerical predominance of the consonantal stems in such positions, such as would have tended to support this view. I am therefore inclined to believe that the difference between the *a*-stems and other stems in this form was completely obliterated at an early period, though the other possibility must remain, rendering uncertain any employment of these forms as a criterion of date.

Contributions from the Jāiminīya Brāhmaṇa to the history of the Brāhmaṇa literature.—By Professor HANNS OERTEL, Yale University, New Haven, Conn.

Fourth Series:¹ Specimens of verbal correspondences of the Jāiminīya Brāhmaṇa with other Brāhmaṇas.

A NUMBER of passages from the Jāiminīya Brāhmaṇa printed in previous papers showed a marked resemblance, not only in contents but also in their wording, to similar chapters in other Brāhmaṇas. The story of Yājñavalkya's encounter with the Brāhmanas of the Kurupañcālas (JB. ii. 76-77, printed in JAOS. xv. 238), for example, is almost identical in its phraseology with the account given in ÇB. xi. 6. 3.² In the same way the material collected in JAOS. xviii. 26 ff. shows a very striking agreement between the JB. and the Çātyāyana Brāhmaṇa.

Upon the basis of a careful collection of such parallels the relative position of the JB. among the other Brāhmaṇas must ultimately be determined. But such comparisons also throw light on the manner in which our present *corpus Brāhmaṇicum* was composed, and, when made in sufficient number,³ they will help to decide the question in how far a certain amount of legendary and dogmatic stock in trade, cast in definite and accepted forms, existed before our Brāhmaṇas were compiled in their present form and was freely drawn upon by the compilers.⁴

¹ Series I was printed in JAOS. xviii. p. 15; Series II in xix. p. 97; and Series III in *Actes du onzième Congrès International des Orientalistes*. Paris—1897. Vol. i (1899), p. 225.

² Cf. also ÇB. xiv. 6. 9 = Bṛh. Ār. Up. iii. 9.

³ Cf. Oldenberg, *Deut. Litt. Zeit.* 1897, col. 731.

⁴ Cf. on this question: Geldner, *Ved. Stud.* I (1889), p. 290; Oldenberg, *Gött. Gel. Anz.* 1890, p. 419 and *Deut. Litt. Zeit.* 1897, col. 731; Lévy, *La doctrine du sacrifice* (1898), p. 7; Finot, *Rev. de l'histoire des religions* xxxvi (1897), p. 445; the writer, JAOS. xviii. p. 16, and *American Journal of Philology* xx (1899), 446; Sieg, *Sagenstoffe des Rg-veda* (1902), p. 33; Henry, *Revue Critique*, xxxvi (1902), No. 48, p. 423 f.

Pending a final decision of this vexed and intricate problem, every increase of our material is welcome. The selections here printed seemed noteworthy not only on account of the closeness of verbal correspondence, but also on account of their length, especially the third. As both the ÇB. and the first book of the ŚB. have been translated, an English version of the JB. extracts is here omitted.

I

JB. i.

ŚB. i.

७४. *namaḥ pitṛbhyāḥ*
pūrvasadbhya¹ namas sākā-
kañniṣadbhya² | yuñje³
vācam gatapadīm gāye
sahasravartanīm⁴ | gāya-
tram trāiṣṭubham jagad |
viṣvāṛūpāṇi sambhṛtaṁ⁵
devā okāṁsi cakrira⁶ iti.⁷
yan namaḥ pitṛbhyāḥ
pūrvasadbhya⁸ iti pitaro
vā atra pūrva upasīdanti.⁹
na tebhya evāi 'tan namaska-
roti. namas sākāñni-
ṣadbhya¹⁰ iti yāir eva brāh-
maṇāis saho 'pasīdaty ārtvi-
yaṁ kariṣyaṁs¹¹ tebhya evāi
'tan namaskaroti. yuñje vā-
cam gatapadīm iti vācam
evāi 'taḥ chatapadīm yuñkte.¹²
gatapady ṛk gatapadī. gatas-
gāye sahasravartanīm¹³
iti yuktām evāi 'nām etat saha-
mānaṁ ca karoti. 11. gāye
sravartanīm¹⁴ bhūtām gāyati. sahasravartanī 'ti sāma
gāyatraṁ¹⁵ trāiṣṭubham vāi sahasravartanī. sahasra-
jagad¹⁶ ity etāni vāi trīṇi sanim e. t. ā. c. y. c. k. 12.

¹ A. pūrvavatsebhya. B.C. pūrvamśadbhya. ² All MSS. sākaniṣ-

³ A. yuke. ⁴ B.C. -nīm. ⁵ So all MSS.

⁶ A. -rū B.C. -re. The quotation is SV. ii. 1179, which, however, reads *sakhibhyāḥ* for *pitṛbhyāḥ*, *sākāñniṣebhyāḥ* for *sākāñniṣadbhya*; *sahasravartanī* for *sahasravartanīm*; and *sambhṛtā* for *sambhṛtam*.

⁷ A. ti. ⁸ A. pūrvasakṣya. ⁹ C. upadiṣanti. ¹⁰ A. -niṣamya.

¹¹ A. kariṣyas; B.C. kariṣyāse. ¹² All MSS. yukte.

¹³ All MSS. -nīm. ¹⁴ B.C. -nīm. ¹⁵ A. tāy-. ¹⁶ B.C. jagam.

savanāni tāny evāi 'tenā' 'tman gāyatraṁ trāiṣṭubhaṁ
parigrhṇite. viṣvā rūpāṇi jagad iti. gāyatraṁ vāi prā-
saṁbhṛtam² iti yajñō vāi tūhsavanāni trāiṣṭubham mā-
viṣvā rūpāṇi yajñam evāi 'tena dhyamānāni savanāni jāga-
saṁbharati. devā okāṁsi taṁ tṛīyasavanam. savanāny
cakrīra³ iti⁴ sa devam evāi eva tu yathāsthānāni yathārū-
'tena yajñāni kurute. paṇi kalpayati. 13. viṣvā
rūpāṇi saṁbhṛte 'ti. viṣ-
vam eva tad rittam ātmane eva
yajmānāya eva saṁbharati.

14. devā okāṁsi cakrīra
iti. 15. oko hā 'smiṁ yajñāḥ
kurute ya evaṁ veda.

75. asurbindo⁵ hāu 'ddālakis⁶ 16. asitamṛgā ha sma vāi
sāmānām ujjagāu. tam u hā purā kacyapā udgāyanti. atha
'sitamṛgā iti kacyapānām putrā ha yuvānam anūcānāni kusu-
rūḥ ko nu no 'yam nṛgaṁsako rubindam āuddālukim brāh-
'nta udgāyati. ete 'nam anuvy-
āharisyaṁa iti. te hā 'nuvyā-
harisyaṁa āstāvam upaseduḥ. yam ādatte hante 'mam anu-
sa ho 'vāra namo brāhmaṇā vyāharāme 'ti. taṁ hā 'nuvyā-
astu purā vā aham adya prā-
taranuvākād gāyatrena viṣva-
rūpāsu yajñāni saṁasthāpa-
yam. sa yathā gobhir gavāyam
itvā gramaṇam abalam anu-
saṁnūded evaṁ vāve 'dam yaj-
ñacarāram anusamūdamā iti.
te ho 'tthāya pravavrajur
namo 'smāi brāhmaṇāyā 'stu
vidam vā ayam idam cakāre 'ti.
purā ha vā asya prātaramuvā-
kād gāyatrena viṣvarūpāsu
yajñas saṁsthito bhavati ya
evaṁ veda.

76. tad āhuḥ⁷: adhvaryo kim 7. tad upavādo 'sti: adh-
stutam stotram hotā⁸ prātar-
anuvākenā⁹ 'nvaçaṁsīd¹⁰ iti. prātaranuvākenā 'nvaçaṁsīd

¹ A. 'na. ² So all MSS. ³ D.C. -rū. ⁴ B.C. ti. ⁵ A.B. asurvindo.

⁶ A. ddāprakī. ⁷ A. ā. ⁸ C. om. ⁹ All MSS. -taranvāk.

¹⁰ All MSS. 'vaç; C. -īr.

akarma vayan̄ tad yad asmā- iti. sa brāyād akārsam ahañ
kañ karme 'ty āha hotāram tad yan mama karma hotāram
pṛechate 'ti. pṛechate 'ti.

hotāḥ kiñ stutañ stotram¹ hotāḥ kiñ stutañ stotram
prātaramuvākenā 'nvaçāñsīr² prātaramuvākenā 'nvaçāñsīr
iti. akarma vayan̄ tad yad iti. sa brāyād akārsam ahañ
asmākañ karme 'ty āha 'dyā- tad yan mama karma 'dyātā-
tāram pṛechate 'ti. ram pṛechate 'ti.

udgātāḥ kiñ stutañ stotram udgātāḥ kiñ stutañ stotram
hotā prātaramuvākenā 'nva- hotā prātaramuvākenā 'nva-
çāñsīd iti. akarma³ vayan̄ çāñsīd iti. sa brāyād akārsam
tad yad asmākañ karme 'ti ahañ tad yan mama karma
brāyād agāsiṣma⁴ yad atra⁵ ge- 'gāsiṣam yad geyam iti.
yam iti.

8. tam̄ ced brāyus tamā vāi⁶ tvam agāsiṣ na jyotir̄ iti. 9. sa
agāsiṣ⁷ na jyotīñsī⁸ 'ti jyotīñsy brāyāj jyotis tena yena jyotir̄
evā 'ham agāsiṣam̄ iti brāyāñ jyotis tena yena 'ry jyotis tena
na tamāñsī⁹ 'ti jyotis tad yad yena gāyatir̄ jyotis tena yena
ry¹⁰ jyotis tad¹⁰ yad¹⁰ sāma¹⁰ jyo- chando jyotis tena yena sāma
tis¹⁰ tad yad devatāi 'tāñi vā jyotis tena yena devatā jyotir̄
aha jyotīñsy agāsiṣam̄ yuṣmāñ evā 'ham agāsiṣam̄ na tamā
eva tamasā pāpmanā vidhyāñi yuṣmāñs tu pāpmanā tamasā
'ti. tamasā cāi 'vāi 'nāñs tat vidhyāñi 'ty āha. pāpmanāi
pāpmanā ca vidhyati. 'vāi 'nāñs tat tamasā vidhyati.

II

JB. i.

ÇB. xi.

19. 1. vāg vā¹¹ agnihotrī. 3. 1. 1. vāg ghu vā etasyā
tasyāi mana eva vatsaḥ. man- 'gnihotrasyā 'gnihotrī. mana
asā vāi vācam prattāñ¹² duhre¹³ eva vatsaḥ. tad idam manag
vatsena vāi mātaram prattāñ ca vāk ca samānam eva san
duhre. tad vā idam manah¹⁵ nāne 'va. tasmāt samānyā

¹ A. hotram; C. inserts hotā. ² C. -īd. ³ C. karma.

⁴ A. gāçīṣṭha, B.C. agāsiṣṭha, but a first person is demanded.

⁵ A. utra; B.C. have yatatra for yad atra. ⁶ C. mā.

⁷ C. agāmasīr. ⁸ A. -tīñsi and omits iti. ⁹ B.C. insert sāma.

¹⁰ B.C. om. ¹¹ B. inserts yad. ¹² B.C. prakt-.

¹³ A. duñpre, B. dampre, C. dupre.

¹⁴ A. dumāi, B.C. damhre. Cf. TMB. xiii. 9. 17, evam eva prattāñ
dugdhe. ¹⁵ A. -nuḥ.

pūrvam tatpaccā vāg anveti. rajjvā vatsam ca mātaram cā tasmādvatsam pūrvam yantam 'bhīdadhati teja eva grāddhā paccā mātā 'nveti. hṛdayam satyam ājyam.

eva medhy¹ upadohanī² prāṇo rajjuḥ. prāṇenāi 'va³ vākyam manas cā 'bhīhite. rajjvā vāi vatsam ca mātaram cā 'bhīda-

dhāti.
2. *tad dha janako vāideho yājñavalkyam papraccha vet-*
thā 'gnihotram yājñavalkyā³
iti. vede 'ti ho 'vāca. kim iti.
payo iti.

3. *yat payo na syūt kenā juhuyā iti. vrīhiyavābhyām*
iti. yad⁴ vrīhiyarāu na syā-
tām kenā juhuyā⁵ iti. yad
anyad dhānyam tene 'ti.⁶ yad
anyad dhānyam na syūt kenā
juhuyā iti. āraṇyābhīr⁷ oṣa-
dhābhīr iti. yad āraṇyā⁸ oṣa-
dhayo na syuḥ kenā juhuyā⁵
iti. adbhīr iti. yad āpo na
syuḥ⁸ kenā juhuyā⁵ iti.

4. *sa ho 'vāca na vā iha tarhi*
kinī canā 'sīd athāi 'tad
ahūyatāi⁹ 'va satyam grāddhā-
yām iti. taṁ ho 'vāca vetthā
'gnihotram yājñavalkya. na-
mas te 'stu. sahasram bhugaro
dadma iti.

5. *atha hāi 'nam upajagāu*
kinī svid vidvān¹⁰ pravasaṭy¹¹

2. *tad dhāi 'taj janako vāi-*
deho yājñavalkyam papraccha
vetthā 'gnihotram yājñavalkyā³
iti. vedasamrād⁴ iti. kim iti.
payo eve 'ti.

3. *yat payo na syūt kenā*
juhuyā iti. vrīhiyavābhyām
iti. yad vrīhiyarāu na syā-
tām kenā juhuyā iti. yā anyā
oṣadhayo na syuḥ kenā juhuyā iti.
yā āraṇyā oṣadhayo na syuḥ
kena juhuyā iti. vānaspatyene 'ti.
yad vānaspatyam na syūt kenā
juhuyā iti. adbhīr iti. yad
āpo na syuḥ kenā juhuyā iti.

4. *sa ho 'vāca na vā iha tarhi*
kinī canā 'sīd athāi 'tad
ahūyatāi 'va satyam grāddhā-
yām iti. vetthā 'gnihotram
yājñavalkya dhenugatanī da-
māmi 'ti ho 'vāca.

5. *tad apy ete glokāḥ: kinī*
svid vidvān pravasaṭy agniho-

¹ medhī equivalent to methī (cf. P.W.), 'the post to which the cow is tied'; TMB. xiii. 9. 17 mentions the methī and rajju together.

² upadohanī, this adjective appears to be an ár. λery.

³ The pluti is not marked. ⁴ A. ya, B.C. yāu. ⁵ C. -yād.

⁶ All MSS. tene, omitting 'ti. ⁷ A. āraṇy-. ⁸ All MSS. syur iti.

⁹ A.B. ahūyata iva, C. ahūyanāi 'va.

¹⁰ A. kin vidvān, B. kin cidvān, C. kismi vidvān.

¹¹ A.B. prasavasatī, C. prasavasayati.

20. 1. *agnihotrī gr̥hebhyaḥ trīgr̥hebhyaḥ kathān̄ svid asya kathā tad asya kāvyaṁ kathā kāvyaṁ kathān̄ sam̄tato agni-sam̄tato* 'gnibhīr iti yad agnīn̄ bhīr iti kathān̄ svid asyā 'napa-
*adhāyā*¹ 'thā 'paprasasatī² proṣitam bhavatī 'ty evāi 'tad kathān̄ asyā³ 'napaprositam āha.
 bhavatī 'ti.

2. *sa ho 'vāca vājasaneyō yo javiṣṭho bhuvaneṣu sa vidvān vidvān pravasān vide tathā pravasān vide⁴ tathā tad⁵ tad asya kāvyaṁ tathā sam̄tato asyā⁶ kāvyaṁ tathā sam̄tato agnibhīr iti mana evāi 'tad āha*
'gnibhīr iti. mana iti ho 'vāca manusāi 'vā 'syā 'napaprositam
*mano vāva*⁷ *bhuvaneṣu javiṣ-* bhavatī 'ti.
*ṭham manasāi*⁸ 'vā 'syā 'napa-
prositam bhavatī 'ti *ha tad*
uvāca.

3. *atha hāi 'nam upajagāu yat sa dūrān̄ paretya*
*ya*⁹ *sa dūrān̄ paretya* 'tha *atha tatra pramādyati kasmīn̄*
tatra pramādyati kasmīn̄ sū sū 'sya hutāhutir̄ gr̥he yām
'sya hutāhutir̄ gr̥he yām asya *asya juhvatī* 'ti *yat sa dūrān̄*
juhvatī 'ti. *paretyā* 'tha *tatra pramādyati*
kasmīn̄ asya sū 'hutir̄ hutā
bhavatī 'ty evāi 'tad āha.

4. *sa ho 'vāca vājasaneyō yo jāgāra*¹⁰ *bhuvaneṣu sa vidvān jātān̄ yo* 'bibhaḥ. *tasmīn̄ sū*
*pravasan*¹¹ *vide*¹² *tasmīn̄ sū* 'sya 'sya hutāhutir̄ gr̥he yām *asya*
hutāhutir̄ gr̥he yām asya juh- juhvatī 'ti. *prānam evāi 'tad*
vati 'ti. *prāna*¹³ *iti ho 'vāca. āha. tasmād āhuḥ prāna evā*
*prāno vā*¹⁴ *bhuvaneṣu jāgarah* 'gnihotram̄ iti.
prāna evā 'sya sū hutāhutir̄¹⁵
bhavatī. tasmād āhuḥ prāno
'gnihotram̄ iti yāvad dhy eva
prānena prāniti tāvad agni-
hotram̄ juhoti.

¹ A. āthāya. ² A. paprasarati. ³ C. asyān̄. ⁴ C. pravasān̄ cide.

⁵ B.C. omit. ⁶ B.C. tasya. ⁷ A. vāca, B. pava. ⁸ C. manasāid̄.

⁹ All MSS. yat. ¹⁰ All MSS. jāgārar. ¹¹ A. prasavasan.

¹² A.B. vide. ¹³ B.C. -nā. ¹⁴ All MSS. vā. ¹⁵ A. hukāhutir̄.

III.

The only important differences in the two versions are these : xii. 4. 1. 12 (the lowing of the *agnihotrī*-cow); 4. 4. 4 (lightning burns the sacrificial fire); and 4. 4. 5 (the sacrificial fires come in contact with profane fires) are peculiar to ÇB. On the other hand, while ÇB. xii. 4. 2. 5 (=JB. i. 57. 1) mentions only *one* disturbance of the sacrifice through the death of the sacrificer, the JB. (i. 57. 2 and 3) adds two others. It also mentions (i. 64. 4) as a separate contingency the fusion of the *āharanīya* and *gārhaapatya* fires.

JB. i.

ÇB. xii.

51. 1. *dirghasattram ha vā eta upayanti ye 'gnihotram etad dha vāi sattram juhvati. etad vāi jarāmāryam jarāmūrīyam.*¹ *jarayā vā hy sattram yad agnihotram. jaravā 'smān mucyate*² *mṛtyunā ayā vā hy evā 'smān mucyante mṛtyunā vā.*

2. *tad āhuḥ: yad etasya dirghasattriṇo 'gnīḥ juhvato 'gnīḥ antareṇa yuktam vā vi- yāyāt sam vā careyuḥ kiṁ tatra karma kā prāyaścittir iti. kurvīta hāi 'va niṣkṛtīm api he*³ *'ṣṭyā yujeta. tad u tathā 'ṣṭyā yujeta. tad u tan nā 'dri- na vidyād imān vā eṣa lokān yete 'mān vā eṣa lokān anuvī- amuvītanute yo 'gnīḥ ādhatte. tanute yo 'gnī ādhatte.*

¹ C. *jurā*. *jarāmūrīya* must be a derivative of **jarāmūra* equivalent to *jīryamūra* (TMB. xv. 17. 3) which the commentator glosses by *jarayā mūḍha*. (*mūḍha* is Sāyaṇa's usual gloss for *mūra* in the RV.) What follows, however, shows that the JB. connects the second member of the compound (*mūra*) with *mṛ* 'to die.'

² C. *mucyateta*. ³ A. *etad*.

⁴ The passage *yad . . . careyuḥ* is as follows in A: *yad etasyā agnīḥ (!) veti yasyā 'ntareṇa yuktam vā 'piyāti sam vā caranti*; in B.C.: *yad etasya dirghasattriṇo 'gnīḥ juhvato 'gnīḥ antareṇa yuktam vā vidhāyāt sam vā careyuḥ kiṁ tatra karma kā prāyaścittir iti khvajño* [C. *yajño*] *vāi cakro* [C. *cako*] *vajño* [C. om.] *vā*.

⁵ So all MSS. I have hesitated to emend it. For the reduction of *agnihotra* to *agni* cf. Francke, WZKM. viii. 241; ZDMG. xlv. 481; Geldner in Ved. Stud. ii. 274; Bartholomae, IF. xi. 112-114; Oertel, Lectures on the Study of Language, p. 314; Osthoff. Etymol. Parerga i. 170; 265.

⁶ A. *hye*.

3. *tasyā 'yam eva loko gār-* 3. *tasyā 'yam eva loko gār-*
hapatyō bhavaty antarikṣaloko *hapatyā antarikṣaloko* 'nvāhā-
 'nvāhāryapacano¹ 'sār eva loka ryapacano 'sāu loka āharanī-
 āharanīyāḥ². kāmān vā eṣu yāḥ. kāmān nvā eṣu lokesu
 lokesu yuktān cā 'yuktān ca rayāṅsi yuktān cā 'yuktān
 rayāṅsi samīcarantī. sa vīd- ca samīcarantī. sa yadī hā
 yād yadī me 'pī grāma evā 'syā 'py antareṇa grāma 'gnīn
 'gnīn antareṇā 'yāsīn nāi 'va rīyāyān nāi 'va me kā canā
 na ārtir asti na rīṣṭīh kā 'rtir asti na rīṣṭir iti hāi 'va
 cane³ 'tī⁴. vīdyāt.

4. *trayo ha tvāi grāmyāḥ* 4. *trayo ha tvāra paçaro*
paçaro 'justāḥ: *durvarāha*⁵ 'medhyāḥ: *durvarāha* *edukaḥ*
clakag *evā*⁶. teṣān yadī kaç *evā*. teṣān yady adhiçrite
cīd antareṇa sam īyeta⁷ (?) 'gnīhotre 'ntareṇa kaç cit sam-
 kīn tatra karma kā prāyageit- caret kīn tatra karma kā prā-
 tīr iti. yageittir iti.

52. 1. *tad u hāi 'ke cchā-* *tad dhāi 'ke gārhapatyād*
*dīn*⁸ (?) *uṣṭim*⁹ (?) *evanivapanto* *bhasmo* 'pakatyā 'haranīyān
*yantī*¹⁰ 'dam viṣṇur vica- *nivapanto yantī*. 'dam viṣ-
*krama*¹¹ 'ity etaya 'rcā. *ṇur vica* *krama* *ity etaya*
'rcā. yajño vāi viṣṇus tad yaj-
 ñenāi 'va yajñam anaisantān-
 mo bhasmanā 'sya paḍam api-
 vapāna iti vādantiḥ.

*tad u*¹² *tathā na kuryād yo ha* *tad u tathā na kuryād yo hāi*
tatra brūyād āsān vā ayaṇ 'nan tatra brūyād āsān nvā
*yajamānasya*¹³ 'vāpsit¹⁴ *kṣipre* *ayaṇ* *yajamānasya* 'vāpsit
*paramāśān*¹⁵ *āvapsyate* *jyestha-* *kṣipre* *paramāśān* *āvapsyate*

¹ All MSS. *vāhāryya*. ² B.C. *ābhav*. ³ All MSS. *cana*.

⁴ All MSS. *yati*. ⁵ A. *durvā*. ⁶ All MSS. *cā*.

⁷ A. *sañ nejyeta*, B.C. *-jī*. ⁸ All MSS. *cchādīm*. ⁹ All MSS. *uṣṭim*.

¹⁰ A. reads *yantī*, B.C. *yantī*, all MSS. then insert *gārhapatyād āhava-*
nīyān [B.C. *-yā*] *nīnayantīyād* which seems to be erroneously transferred
 from below, vs. 5. where C. also has *nīnayantīyād* for *nīnayannīyād*.
 The reading of B.C. *yantī* would seem to indicate that the quotation *idam*
viṣṇur, etc., followed immediately. If the words are not regarded as
 an interpolation *nīnayantī* must be read for *nīnayantīyād*.

¹¹ =SV. i. 222 (RV. i. 22. 17) etc. ¹² A. *du* for *tad u*.

¹³ A. *yajāmasyā*. ¹⁴ A. *vāpsant*.

¹⁵ A. *pārānāsān*, B. *vanānāsāvan*, C. *parānāsāvan*.

grhyam¹ rotsyati² 'ti tathā jyeṣṭhagrhyam rotsyati 'tī
hāi 'va syāt. 'ṣvaro ha tathāi 'va syāt.

2. ittham eva kuryāt: ud- 5. ittham eva kuryāt: ud-
apātraṁ vāi vo 'dukamaṇḍa- asthālīṁ vāi vo 'dukamaṇḍa-
luṁ vā 'dāya gārhapatyād luṁ vā 'dāya gārhapatyād agra
āhavanīyān nīnayann³ iyaḍ āhavanīyān nīnayann iyaḍ
idaṁ viśnur vicakrama idaṁ viśnur vicakrama
ity etayāi 'va 'reā. devapavi- ity etayāi 'va 'reā. yajño vai
traṁ vā etad yad ṛg devapavi- viśnus tad yajñenāi 'va yaj-
traṁ etad yad āpas⁴. tad yad ṇam anusanītanoti. yad vāi
evā 'tra yajñasyā 'gāntam bha- yajñasya viśtam yad agāntam
vati yad amedhyam āpo vāi āpo vāi tasya sarvasya gāntir
tasya sarvasya gāntir adbhīr adbhīr evāi 'nat tac chāntya
evāi⁵ 'nam tac chamayanti. gamayati. etad eva tatra
karma.

53. 1. tad⁶ āhuḥ: yad etasya 16. tad āhuḥ: yasyā 'gniho-
dīrghasattrīpo 'gnihotraṁ juh- traṁ dohyamānaṁ skandet kin
vato 'gnihotraṁ' dohyamānaṁ tatra karma kṛ prāyaścittir
skandet kin tatra karma kṛ iti. skannaprāyaścittenā 'bhi-
prāyaścittir iti. yad eva tatra nṛgyā 'dbhir upanīnīya pari-
sthālyān puriṣiṣṭam syāt tena ṣiṣṭena juhuyāt. yady u nīcī
juhuyāt. yady u nīcī sthālī sthālī syād yadī vā bhidyeta
syād api vā bhidyeta⁶ kin⁷ skannaprāyaścittenāi 'va 'bhi-
tatra karma kṛ prāyaścittir nṛgyā 'dbhir upanīnīya yad
iti. skannaprāyaścittiyāi¹⁰ vā anyad vindet tena juhuyāt.
'bhinnṛgyā 'skann adhite
'ty atha yad anyad¹¹ vindet 7. atha yatra skannaṁ syāt
tena juhuyāt. tad abhinṛged askann adhī-

2. yadā vāi skandaty atha ta prājanī 'tī. yadā vāi
dhīyate. reto vāi payo yonir skandaty atha dhīyate yadā
iyam.¹² yonīyān evāi 'tad retaḥ dhīyate 'tha prajāyate. yonir
pratīṣṭhāpayaty anuṣṭhyā 'sya vā iyam retaḥ payas tad asyām
retus siktam¹³ prajāyate¹⁴ ya yonāu reto dadhāty anuṣṭhyā
evam veda. amūto¹⁵ vāi par- hā 'sya retaḥ siktam prajāyate

¹ A. jyeṣṭham grham, B.C. jyeṣṭhyagrhyam.

² A. rotsyantī, B. rotsyasī. ³ C. -yañt. ⁴ A. ācas. ⁵ B.C. evāiva.

⁶ A. yad. ⁷ A. agnir āhotraṁ. ⁸ B.C. bhīdetat.

⁹ Here and in the following B.C. abbreviate.

¹⁰ A. -ścittī. ¹¹ A. agnid. ¹² A. yay, B. yonīy yay, C. yonir cay.

¹³ A. siktāḥ. ¹⁴ A. prajāyanta. ¹⁵ All MSS. akuto.

*janya skandati*¹ 'hān² 'śadhayo ya evam etad veda. amuto vāi vanaspatayo jāyante. purnuṣād divo varṣati 'hān 'śadhayo van-
retas skandati paṇubhyas³ tata aspatayah prajāyante. purn-
idaṁ sarvaṁ prajātam. sa śād retah skandati paṇubhyas
vidyād upa⁴ mā decāḥ prābhū- tata idaṁ sarvaṁ prajāyate.
van⁵ prajātir⁶ me bhūyas⁷ tad vidyād bhūyasī me prajā-
abhūc chreyān bhaviṣyāmī 'ti. tir abhūd bahuh prajāyā paṇu-
tathā hāi 'va⁸ syāt. bhir bhaviṣyāmī chreyān bha-
viṣyāmī 'ti.

3. atho yatrāi 'tad vibhin- 8. atha yatrā 'rabhinnaṁ
nam⁹ tad udapātraṁ vāi 'vo syāt tad udasthātīm vāi vo
'dakamaṇḍalū¹⁰ vo 'panina- 'lakamaṇḍalū vā ninayet.
yad bhūr bhuvā¹¹ svar yad vāi yajñasya viṣṭam yad
ity etābhir vyāhṛtibhiḥ. etā aśāntam āpo vāi tasya sarva-
vāi vyāhṛtayas sarvapṛāyaḥ- sya śāntir adbhīr evāi 'nat tac
cittayah. tad anena sarveṇa chāntyā samayati bhūr bhu-
vāḥ svar ity etābhir vyāhṛti-
bhiḥ. etā vāi vyāhṛtayah sar-
vapṛāyaḥcittih. tad anena sar-
veṇa pṛāyaḥcittim kurute.

54. 1. athāi 'tāni kapālāni tāni kapālāni saṁcītya yatra
saṁcītya yatrā 'haranīyasya bhasmo 'ddhṛtaṁ syāt tan ni-
bhasmo 'ddhṛtaṁ¹² syāt¹³ tad vapet. etad eva tatra karma.
upanivapet¹⁴. etad evā 'tra
karma.

2. atho khalv āhuḥ: yat 4. 2. 6. tad āhuḥ: yasyā
pṛacuddrutasya¹⁵ skandet kiṁ 'gnihotram srucyannītam skan-
tatra karma kā pṛāyaḥcittir iti. det kiṁ tatra karma kā pṛā-
yad¹⁶ eva tatra sruci pariṣi- yaḥcittir iti. skannapṛāyaḥ-
ṣṭam syāt tena juhuyāt. yady cittenā 'bhinnṛgyā 'dbhir upa-
u nīcī sruk syād api vā bhidy- ninīya pariṣiṣṭenā juhuyāt.
ta kiṁ tatra karma kā pṛāyaḥ- yady u nīcī sruk syād yadi vā

¹ A. C. -atī, B. -atim. ² A. hyāu, B. syāu, C. bhāu. ³ A. paṇurabhas.

⁴ A. yupa. ⁵ B. prābhīvan, C. prābhūn. ⁶ B. C. prajāpatir.

⁷ B. C. bhry-. ⁸ B. C. vā.

⁹ A. vikaṇnaṁ, B. C. skaṇnaṁ; the ÇB. parallel suggests vibhinnaṁ; an emendation to viṣyaṇṇam (cf. AB. vii. 5. 2 yasyā 'gnihotram adhi-
ḥṛitam skandati vā viṣyandate vā kā tatra pṛāyaḥcittir iti) might also
be thought of. ¹⁰ A. -am. ¹¹ B. C. bhu. ¹² A. dhṛtam, B. C. dhṛtam.

¹³ A. asyat. ¹⁴ A. upanired, B. upanikired, C. upanikared.

¹⁵ A. uditasya, B. C. udrutasya. See below 56. 1; 57. 2. ¹⁶ A. yed.

cittir iti. tasyo 'ktaḥ¹ praty-
abhimarṣaḥ².

bhidyeta skannaprayāścittenāi
'vā 'bhimṛṣyā 'dbhir upaninī-
ya yat sthālyām pariṣiṣṭam
syāt tena juhuyāt.

3. tad u hāi 'ke tata eva pra-
tyetyo 'nnayanti. tad u tathā
na kuryāt. yo ha tatra brūyād
yad anenā 'gnihotreṇā 'rikīr-
śm³ nyarṣtat tasmān nā 'sye
'danī svargyam⁴ ira bhaviṣyati
tathā hāi 'ra syāt.

7. tad dhāi 'ke pratiparetya
yat sthālyām pariṣiṣṭam bha-
vati tena juhvati. tad u tathā
na kuryāt. svargyam vā etad
yad aṅnihotram. yo hāi 'nanī
tatra brūyāt prati nvā ayam
svargāl lokād avāruksan nā
'sye 'danī svargyam ira bhavi-
syati 'ti 'ṣvaro ha tathāi 'va
syāt.

4. ittham eva kuryāt: yatrāi
'ra skandet tad upaviṣed athā
'smīn sthālīm āhareyus sruvam⁵
ca⁶ sruvam ca nirṇijya tad⁷ adu⁸
erā 'syo 'nnesyāmī 'ty uktam
bhavaty aha yathonnūtam un-
nīya samidham ādāya prāk⁹
preyāt. tad yathā pratyutthā-
ya mītrān valed¹⁰ evam evāi 'tad
'hutīm prāpnoti. tad u hāi
'ka upe 'ra labhante 'hutīm
tasya yasyā 'gnihotrocchiṣṭeṇa
tatra na syād yad anyad vin-
juhvati yātayāmān hy etad iti
det tad agnāv adhigrityā 'va-
vadantah. tad u tathā na
jyotyā 'paḥ pratyānīyo 'dvāsyā
vidyād yadā vā etad ayātayā-
tad adō hāi 'vo 'nnesyāmī 'ty
ma bhavaty¹¹ athāi 'tasyā 'pi
uktam bhavaty athā 'tra yathon-
nūtam evā 'smī unnīyā 'hare-
yus tena kāmān juhuyāt.
etad eva tatra karma.

8. ittham eva kuryāt: tad
eva 'paviṣed yat sthālyām pari-
ṣiṣṭam syāt tad asmā unnīyā
vāhante hutocchiṣṭam vā etad
yātayāma vā etan nāi 'tasya
hotayam iti. tad u tun nā
'driyeta. yadā vā etad ayāta-
yāmā 'thāi 'nau dhavirātān-
camañ kurvate. tasmād yat
sthālyām pariṣiṣṭam syāt tad
asmā unnīyā 'hareyur yady u
tasya yasyā 'gnihotrocchiṣṭeṇa
tatra na syād yad anyad vin-
juhvati yātayāmān hy etad iti
det tad agnāv adhigrityā 'va-
vadantah. tad u tathā na
jyotyā 'paḥ pratyānīyo 'dvāsyā
vidyād yadā vā etad ayātayā-
tad adō hāi 'vo 'nnesyāmī 'ty
ma bhavaty¹¹ athāi 'tasyā 'pi
uktam bhavaty athā 'tra yathon-
nūtam evā 'smī unnīyā 'hare-
yus tena kāmān juhuyāt.
etad eva tatra karma.

55. 1. tad āhuh: yadāi 'tus-
ya dīrghasattriṇo 'gnihotram¹²

4. 2. 2. tad āhuh: yasyā
'gnihotram dohyamānam ame-

¹ A. -am. ² A. pratyābhimarṣas. ³ All MSS. -ī. ⁴ A. svargam.

⁵ A. om. ⁶ A. data. ⁷ C. prāñ.

⁸ All MSS. paced (perhaps voced ?); the conjecture is only a makeshift;
cf. AB. ii. 20. 15. ⁹ A. mapānnatyā. ¹⁰ A. bhavatyāt.

¹¹ A. vinātāñcanama.

¹² A. om.

juhvato¹ 'gnihotram dhyamā- dhyam āpadyeta kim tatra
nam amedhyam āpadyeta² kim karma kṛ prāyascittir iti.
tatra karma kṛ prāyascittir iti. tad dhāi 'ke hotavyam man-
taul u hāi 'ke hotavyam eva³ yante prayatam etan nāi 'ta-
manyante na vāi devāḥ kas- syā 'homo 'rakalpate na vāi
māc⁴ cana bībhatsanta⁵ iti va- devāḥ kasmāc cana bībhatsante.
dantaḥ. tad u tathā na vidyāt. bībhatsantāsi tu devāḥ. ittham
puruṣo ne⁶ 'va' bībhatsyād⁷ bī- eva kuryāt: gārhapatyād uṣ-
bhatsate bībhatsantā⁸ tu⁹ de- ṇam bhasma nīruhya tasmānn
vāḥ. ittham eva kuryāt: gār- enad uṣṇe bhasmaṁ tūṣṇīm
hapatasyāi¹⁰ 'vo 'ṣṇam¹¹ bhasma ninayed adbhīr upanīnayaty
nīruhya¹² tasmānn enat tūṣṇīm adbhīr enad āpnoty atha yad
nīnayet. tan¹³ na hutam nā anyad vīndet tena juhuyāt.
'hutam. adbhīr amūnīnayad¹⁴ etad eva tatra karma.
adbhīr evai 'nad āpnoty atha yad anyad vīndet tena juhuyāt.

2. atho khalv āluḥ: yad¹⁵ 3. taū āluḥ: yasyā 'gnihō-
dugdham¹⁶ amedhyam¹⁷ āpa- traṁ dohitam amedhyam āpa-
dyeta¹⁸ kim tatra karma kṛ prā- yeta kim tatra karma kṛ prā-
yascittir iti. yeṣv¹⁹ evā yascittir iti. ya evāi 'te 'ṅgā-
'ṅgāreṣv adhigṛayisyam syāt rā nīrādā yeṣv adhigṛayisyam
tān eva pratyuhya²⁰ teṣv evāi²¹ bhavati tān pratyuhya tasmānn
'nat tūṣṇīm nīnayet. tan na enad uṣṇe bhasmaṁ tūṣṇīm
hutam nā 'hutam. adbhīr amū- ninayed adbhīr upanīnayaty
nīnayad adbhīr evāi 'nad āpno- adbhīr enad āpnoty atha yad
ty atha yad anyad vīndet tena anyad vīndet tena juhuyāt.
juhuyāt. etad eva tatra karma.

3. atho khalv āluḥ: yad²² 4. taū āluḥ: yasyā 'gnihō-
adhigṛitam amedhyam²³ āpa- traṁ adhigṛitam amedhyam
dyeta kim tatra karma kṛ prā- āpadyeta kim tatra karma kṛ
yascittir iti²⁴. yeṣv evā 'ṅgā- prāyascittir iti. ya evāi 'te

¹ A. om. ² A. -dye. ³ A. e. ⁴ A. kasmic. ⁵ All MSS. bībhatsa.

⁶ B.C. nv. ⁷ B.C. eva.

⁸ bībhatsya from the noun bībhatsā, formed like didṛkṣeya (by-form of didṛkṣenya, Whitney, Gr. § 1217, § 1088), from didṛkṣā Whitney, Gr. § 1216a. ⁹ All MSS. -tsantā. ¹⁰ A. idam, B. idum, C. itum.

¹¹ C, 'ṣṇavam. ¹² A. nina iḥya. ¹³ B.C. yan. ¹⁴ A. -yer.

¹⁵ B.C. yaḥ. ¹⁶ B. gdhar, C. dugdhar. ¹⁷ B.C. mmegdham.

¹⁸ A. -ye. ¹⁹ D.C. yenaṣv. ²⁰ All MSS. pratyuhya.

²¹ All MSS. āvāi. ²² B.C. yathād. ²³ A. medh-. ²⁴ A. trti.

reṣv adhigritāni syāt tān eva 'nṅārā nīrūdhā yeṣv adhigri-
 pratyujhya¹ teṣv evāi² 'nat tās- tam bhavati teṣv enat tāsṇīm
 nīm ninayet. tan na hutam juhuyāt tad dhutam ahutam
 nā 'hutam. yad ahāi 'nat³ te- yad ahāi 'nat teṣu juhōti tena
 ṣu ninayati tena hutam yad⁴ v⁵ hutam yad v enāns tenāi 'vā-
 enāns⁶ teno evā 'nugamayati nugamayati tenā 'hutam. ad-
 teno ahutam. adbhīr anuni- bhīr upaninayaty adbhīr enad
 nayed adbhīr evāi 'nad āpnoty āpnoty atha yad anyad vīndet
 atha yad anyad vīndet teno tena juhuyāt. etad eva tatra
 juhuyāt. karma.

4. atho khalv āhuḥ: 56. 1. 9. tad āhuḥ: yasya 'gnihō-
 yat prāg⁷ uddrutam⁸ amedhyam traṁ srucy amṛtam amedhyam
 āpadyeta kīm tatra karma kā āpadyeta kīm tatra karma kā
 prāyagcittir iti. tad u hāi 'ke prāyagcittir iti. tad dhāi 'ke
 hotavyam eva manyante pra- hotavyam manyante prayatam
 yatan⁹ etan nāi 'tasyā 'homaḥ etan nāi 'tasyā 'homo 'vakalpa-
 kalpata iti vadantaḥ. atha ate na vāi devāḥ kasmāc canu
 hāi 'ke 'adbhīr abhyāsicya¹⁰ bībhatsanta iti. tad dhāi 'ka
 parāsiñcanti. tad u tathā na utsicya chardayanti. tad u
 kuryāt. yo ha tatra brāyāt tathā na kuryāt. yo hāi 'nam
 parān vā ayaṁ idam agnihō- tatra brāyāt parāsiñcata nā
 tram āsiñcat parāseksyate ayaṁ agnihōtram kṣīpre 'yam
 'yam¹¹ yajamāna iti tathā hāi yajamānaḥ parāseksyatu iti
 'va syāt. ittham eva kuryāt: 'ṣvaro ha tathāi 'va syāt. it-
 āhavanīya eva samīdham tham eva kuryāt: āhavanīye
 abhyādhāyā¹² 'havanīyasyāi samīdham abhyādhāyā 'hava-
 'vo 'ṣṇam bhasma nīruhya¹³ ta- nīyād' evo 'ṣṇam bhasma nīr-
 smīnn enat tāsṇīm ninayet. uhya tasminn enad usṇe bhas-
 tan na hutam¹⁴ nā 'hutam. ad- mañs tāsṇīm ninayet. adbhīr
 bhīr anuninayed adbhīr evāi upaninayaty adbhīr enad āp-
 'nad āpnoty atha yad anyad noty atha yad anyad vīndet
 vīndet tena juhuyāt. tena juhuyāt. etad eva tatra
 karma.

¹ A. pratyāhya. ² A. āināiva, B.C. āivāi. ³ All MSS. nas.

⁴ A. yed. ⁵ All MSS. vo. ⁶ All MSS. yenaṁs. ⁷ C. prā.

⁸ A. udrūtaṁ, C. hudhra.

⁹ All MSS. pretam. I make the change with some hesitation; cf
 'i+pra 1 in PW.

¹⁰ B.C. -sicca.

¹¹ A. yā, B.C. yāy.

¹² A. -dhāyāyā.

¹³ A. nīrīhya.

¹⁴ A. huñ.

2. *atho khalv āhuḥ: yad* 10. *tad āhuḥ: yasyā'gniho-*
avararṣet kiṁ tatra karma kā trāṁ srucy annūtam upariṣṭād
prāyascittir iti. sa vidyād avararṣet kiṁ tatra karma kā
upariṣṭān¹ mā gukram āgāt prāyascittir iti. tad vidyād
prajāpatir me² bhūyasas abhūc upariṣṭān mā gukram āgann
chreyān bhuvīṣyāmī 'ti tathā upa mān devāḥ prābhūvan
hūi 'va syāt. chreyān bhavīṣyāmī 'ti tena
kāman juhuyād. etad eva
tatra karma.

3. *atho khalv āhuḥ: yat pār-* 4. 3. 1. *tad āhuḥ: yat pār-*
vasyām āhutāu hutāyām³ an- *vasyām āhutāyām hutāyām*
gārā⁴ anugaccheyuḥ ko⁵ 'ta- *athā 'gnir anugacchet kiṁ tatra*
rām juhuyād iti. ya eva tatra *karma kā prāyascittir iti. yan*
gakalo⁶ 'ntikaḥ⁷ syāt tam adhy- *pratiregam gakalam vindet tam*
asyan juhuyād dārāu-dārāu *abhyasyā 'bhijuhuyād dārāu-*
hy agnīḥ. sa yadī⁸ tasyām⁹ *dārān upir iti vadan. dārān-*
na tiṣṭhed¹⁰ dhiraṇyam abhi- *dārān hy evā 'gnīḥ. yady u*
juhuyāt. tad¹¹ agner vā etad *asya hṛdayaṁ ry eva likhed*
reto yad dhiraṇyam ya u vāi *dhiraṇyam abhijuhuyād agner*
pitā¹² sa putras tasmād dhi- *vā etad reto yad dhiraṇyam ya*
raṇyam abhijuhuyāt.¹³ *u vāi putrah sa pitā yaj pitā*
sa putras tasmād dhiraṇyam
abhijuhuyāt. etad eva tatra
karma.

4. *atho khalv āhuḥ: 57. 1.* 4. 2. 5. *tad āhuḥ: yad adhi-*
yād adhigṛite yajamāno mri- *gṛite 'gnihotre yajamāno mri-*
yeta kiṁ tatra karma kā prā- *yeta kiṁ tatra karma kā prā-*
yaścittir iti. paryādhāyāi¹⁴ *yaścittir iti. tad evāi 'nad*
'vāi 'nad viśyandayet. etad *abhīparyādhāya viśyandayed*
evā 'tra karmā 'tho ha khalv¹⁵ *atho khalv āhur etāvati sarva-*
eṣāi 'va¹⁶ sarveṣāṁ haviryajñā- *sya haviryajñasya prāyascittir*
nām prāyascittīḥ. iti. etad eva tatra karma.

¹ All MSS. *upariṣṭā*. ² C. *vāi*. ³ A. *yāma*. ⁴ A. *hāṇa*.

⁵ A. *ko*, B.C. *two*. ⁶ B.C. *gakralo*.

⁷ A.C. *antika*, B. *antaka*, possibly to be changed to *antike* rather than *-kaḥ*. ⁸ A. *dī*. ⁹ *tasyām* scil. *āhutāu*.

¹⁰ *tiṣṭhed*, *ysthā* with loc.= 'abide by,' 'be satisfied with' (A.B. vii. 18. 4); cf. *stare decisis*. ¹¹ A. *om*. ¹² B.C. *papitā*.

¹³ B.C. *-yād ity*. ¹⁴ B. *mar-*.

¹⁵ All MSS. omit *āhur*, which should probably be inserted. ¹⁶ C. *vava*.

2. *atho khalv āhuḥ: yat prācy¹ uddrute² yajamāno mriyeta kiṃ tatra karma kā prāyagścittir iti. yad evā 'tuṣ³ caturgrhītam ādiṣṭam syāt tat-trāi 'vāi 'nad abhyunnayet. etad evā 'tra karma.*

3. *atho khalv āhuḥ: yat pūrvasyām āhutān⁴ hutāyām yajamāno mriyeta kiṃ tatra karma kā prāyagścittir iti. tad u hāi 'ke hotavyam eva manyante kṛtsnam vā etasyā 'gnihotraṃ⁵ hutam bhavati yasya pūrvā hutā 'hutir⁶ bhavati 'ti vadantah⁷. tad u tathā na vidyān na vāi pretasyā 'gnihotraṃ juhōti⁸. yad evā 'tuṣ⁹ caturgrhītam ādiṣṭam syāt tat-trāi 'vāi 'nad abhyunnayet etad evā 'tra karma¹⁰.*

58. 1 *tad āhuḥ: yad etasya* 4. 1. 9 *tad āhuḥ: yasyā dīrghasattriṇo 'gnihotraṃ juh-* 'gnihotrī dohyamāno 'paviṣet vato 'gnihotrī dohyamāno 'paviṣet kiṃ tatra karma kā prāyagścittir iti. tām hāi 'ke yajūso 'tthāyagścittir iti. tām¹¹ u¹² hāi 'ke payanty udasthād devy yajūso¹³ 'tthāpayanty avṛttim aditir iti. iyaṃ vā aditir vā eṣā yajamānasya pāpmā-imām evā 'smā etad utthāpanam pratidṛṣyo¹⁴ 'paviṣati yasyā 'gnihotrī dohyamāno 'paviṣati. tām utthāpayanty ud-āyur evā 'smiṃs tad dudhma asthād devy aditir iti¹⁵. iti vadantah. indrāya kṛṇ-iyam¹⁶ vāi¹⁶ devy¹⁶ aditir¹⁶ imām vati bhāgam iti. indri-

¹ C. *prācy*. ² A.B. *udute*, C. *udrute*.

³ All MSS. *dayaḥ*, but cf. §3, note⁹. ⁴ B. -*tām*. ⁵ D.C. -*trā*.

⁶ For *pūrvā hutā* 'hutir. A reads *pūrvāhutibhir*. ⁷ B.C. *ved-*.

⁸ A. *juhōti* (contaminated spelling from *juhvati* and *juhōti*?).

⁹ B.C. *dayaḥ*. ¹⁰ A. *kām*. ¹¹ B.C. *tad*. ¹² A. *ama*.

¹³ A. *yajūso*, B.C. *yajñāṣṭo*. ¹⁴ A. *pratidṛbhyo*.

¹⁵ A. *om*. ¹⁶ B.C. *yam*.; A. *om*.

evā 'smāi tad¹ atthāpayanti. yam evā 'smiñs tad dadhma
 āyur yajñapatāv adhā² iti vadantaḥ. mītrāya va-
 ity āyur evā 'smiñs tad dadhati. ruṇāya ce 'ti. prāṇodānau
 in drāya kṛṇvatī bhā- vāi mītrāvaruṇau. prāṇodā-
 gam iti. indriyam evā 'smiñs nān evā 'smiñs tad dadhma iti
 tad dadhati³. mītrāya va- vadantaḥ. tān tasyām āhu-
 ruṇaya⁴ ce⁵ 'ti. prāṇāpā- tyām brāhmaṇāya dadyād
 nān evā⁶ mītrāvaruṇau prā- yām anabhyāgamīṣyāt man-
 yāpānāv evā 'smiñs tad dadha- yeta. ārtīm vā cśā pāpmā-
 ti⁷ tān⁸ tasyām evā 'hutān hu- nam yajamānasya pratidṛśyo
 tāyām brāhmaṇāya dadati 'pāriḥṣad ārtīm evā 'smiñs tat
 yam samvatsaram anabhyāga- pāpmānam pratimuñcāma iti
 miśṇanto⁹ bhavanti¹⁰ arṇṇim¹¹ vadantaḥ.
 asmīn pāpmānam nīreṣayāma
 iti vadantaḥ¹².

59. sa¹³ tad u ho 'vāca vāja- 10. tad u ho 'vāca yājñurval-
 saneyah: agraḍdadhānebhyo kyaḥ: agraḍdadhānebhyo hāi
 hāi¹⁴ 'bhyo¹⁵ gāur apakrāmaty 'bhyo gāur apakrāmaty ārtyo
 arṇṇtyā¹⁶ hī tam vidhyanti.¹⁷ vā āhutiṁ vidhyanti. ittham
 ittham eva kuryād daṇḍam eva kuryād daṇḍenāi 'vāi 'nām
 eva¹⁸ labdhvā tenāi 'nām rīpi- rīpiṣyo 'tthāpayed iti. tad
 ṣyo 'tthāpayet. tad yathā¹⁹ vā²⁰ yathāi 'vā 'do dhāvayato 'cvo
 ado²¹ dhāvayato²² 'ṣvāturo²³ vā 'ṣvāturo vā gadāyeta balī-
 gadāyate²⁴ yukto vā balivardā varḍo vā yuktas tena daṇḍu-
 upaviṣati tena daṇḍaprajitena²⁵ prajitena tottraprajitena yam
 tottraprajitena²⁶ yam adhva- adhvanam samīpsati tam sam-
 nam kāmāyate tam samāṣṣṇu aṣṇu evam evāi 'tayā daṇḍu-
 evam evāi 'tayā daṇḍaprajitayā²⁷ prajitayā tottraprajitayā yam

¹ A. d. B.C. dd.

² B.C. asād, A. ayām (confusion of y and dh is very frequent).

³ B.C. adhi.

⁴ All MSS. mītrāvaruṇāya. The meter makes the change necessary. But compare for such brachylogy (omission of the ending of the first of two words joined by ca) Hopkins, JAOS. xxiii, p. 111; Wackernagel, Altind. Gr. i. (1896) p. xvii and the literature cited in notes ³ and ⁴; Richter, IF. ix (1898) 29.

⁵ A.B. ve. ⁶ A.B. na vāi, C. om. ⁷ A. -dhato. ⁸ A. ṇ.

⁹ This wording is additional support for Eggeling's translation of the ṢB. phrase (SBE. xlv, p. 181, note¹). ¹⁰ A. -vaty.

¹¹ All MSS. anurṇṇim. ¹² A. vadanti. ¹³ A. s. ¹⁴ B.C. hyāi.

¹⁵ B. bhyāi. ¹⁶ A. arṇṇa, B.C. adyatyā. ¹⁷ A. vicyanti. ¹⁸ A. e.

¹⁹ B.C. yaṣā. ²⁰ A. vāk, B.C. yā. ²¹ A. do. ²² A. yāmyado.

²³ C. nva-. ²⁴ A. dāyate. ²⁵ A. -pravitena, B. -pracitena, C. prajito.

²⁶ A.B. tottrapracitena, C. om. ²⁷ All MSS. daṇḍapracitayā.

*tottraprajitayā*¹ *yañ*² *svargam svargam lokam samīpsati tam lokam kāmāyate tam samag-* *samāgnate.* (See end of next paragraph.)
*tām*³ *ātman eva kurvī-* *tā*⁴ *tmann*⁴ *eva*⁴ *tac chriyam*
dhatta iti.

60. 1. *tad āhuḥ* : *yad etasya*⁵ 11. *atha ho* *'vācā* *'ruṇīḥ* :
dirghasattriṇo *'gnihotram juh-* *dyāur vā etasyā* *'gnihotrasyā*
rato *'gnihotrivatso naçyet kim* *'gnihotry ayaṁ eva vatso yo*
tatra karma kâ prayaçcettir *'yam pavata iyaṁ evā* *'gnih-*
iti. tad n ho *'vācā* *'ruṇīḥ*⁶ *trasthāti. na vā evaṁ viduḥ*
dyāur vā agnihotritasyā āditya *'gnihotri naçyati kva hy asāu*
*eva vatsa iyaṁ*⁷ *evā* *'gnihotra-* *naçyen nāi* *'vaṁ viduḥ* *'gnih-*
sthāti. na ha vā evaṁ vido *hotrivatso naçyati kva hy eṣa*
*'gnihotrivatso naçyati kva*⁸ *hy* *naçyen nāi* *'vaṁ viduḥ* *'gnih-*
*eṣa*⁹ *naçyen*¹⁰ *no vā evaṁ vido* *trasthāti bhidyate kva hī* *'yam*
'gnihotram duhyamānam skan- *griyo vāi parjanya-*
*duty*¹¹ *asyām*¹² *hy eva pratitiṣṭh-* *varṣati tad vidyāc chremā-*
ati no vā evaṁ vido *'gnihotri* *nam me mahimānam adhāra-*
duhyamāno *'pariçati. yathā*²⁰ *yamāno* *'pāriṣṭac chreyān bha-*
*vā eṣa*²¹ *susprṣtaṁ*¹³ *varṣaty abhi-* *viṣyāmī* *'ti. tām ātmāny eva*
*niṣady*¹⁴ *eva tathā*¹⁵ *'varṣād ity* *kurvītā* *'tmāny eva tac chriyam*
enām āhuḥ. (See end of pre- *dhatta iti ha smā* *'hā* *'ruṇīḥ.*
ceding paragraph.) *etad eva tatra karma.*

2. *atho khalu āhuḥ* : *yad*¹⁶ *eṣā* 4. 2. 1. *tad āhuḥ* : *yasyā*
lohitaṁ duhūta kim tatra karma *'gnihotri lohitaṁ duhūta kim*
*kā prayaçcettir iti. avṛttiṁ vā*¹⁷ *tatra karma kâ prayaçcettir iti.*
eṣā yajamānasya pāpmānam *vyutkrāmāte* *'ty ukto vā mekṣa-*
duhe. sa vyutkrāmāte *'ty ukto vā* *pariçrayitavāi brūyāt tasmān*
'nvāhāryapacanam *paricchā-* *enac chrapayitvā tasmān tū-*
*dayitavāi*¹⁸ *brūyāt tad adhigri-* *ṇīm juhuyād aniruktam. anir-*
*tya mekṣaṇam kṛtvā çrapayet*¹⁹ *ukto vāi prajāpatiḥ prajāpat-*
tad eva tūṣṇīm ninaçyet. anir- *yam agnihotram. sarvaṁ vā*

¹ A. *tottrapravīṭayā*, B. *tottrapracīṭayā*, C. *sto*, omitting the rest.

² A. *yā*, C. om. ³ B.C. *nam*. ⁴ B. om. ⁵ A. *ātasya*.

⁶ A. *ruṇī*, B.C. *ruṇīḥ*. ⁷ A. *yaṁ*. ⁸ A. *dvā*, B.C. *tvaṁ*.

⁹ A.B. *enaṣa*. ¹⁰ A. *naçyan*. ¹¹ A. *askandāt*.

¹² A. *tasyā*, B.C. *asyā*; *asyām* scil. *agnihotrasthālyām*.

¹³ A. *saṁsprṣtaṁ*, B. *susprṣtaṁ*, C. *saṁsprṣtaṁ*. ¹⁴ A. *-ṣed-*.

¹⁵ A. *tvatā*, B.C. *batā*. ¹⁶ A. *gyad*. ¹⁷ A. *sa*.

¹⁸ All MSS. *paricchādāitavāi*. ¹⁹ A.B. *insert tat*.

²⁰ All MSS. *yadā*. ²¹ All MSS. *eṣā*.

ukto vāi prajāpatiḥ prajāpat- aniruktam. tad anena sarveṇa
yam agnihotram. atho bhūṛ prāyaścittim kurute. tām tas-
bhuvā sva ity etābhir yām āhutyām brāhmaṇāya da-
vyāhṛtibhiḥ. etā vāi vyāhṛta- dyād yam anabhyaḡgamisyān
yas sarvaprāyaścittayaḥ. tad manyetā 'rtim vā eṣā pāpmā-
anena sarveṇa prāyaścittim nam yajamānasya pratidṛṣya
kurute.

duke yā lohitaṁ duha ārtim
evā 'smiṁs tat pāpmānam pra-
timūcati. atha yad anyad
vindet tena juhuyād anārtenaī
'va tad ārtam yajñasya niṣka-
roti. 'etad eva tatra karma.

61. 1. yad agnayo 'nugac-
cheṇṇḥ kiṁ tatra karma kā
prāyaścittir iti. tam¹ u hāi 'ka
ulmukād² eva nirmanthanti³
hāi 'ka ulmukād eva nirmān-
yato vāi manasyasyā 'ntato
naṣyati tato vāra sa tasya
prāyaścittim⁴ icchata iti vad-
antaḥ. tad u tathā na vidyāt.
ulmukam⁵ hy eva tatu ādāya
cared ulmukasya⁶ vā 'vavraḡ-
cam⁷ ittham⁸ eva kuryād ulmu-
kā⁹ evā 'pacchidyā 'raṇyor
abhivimanthed¹⁰ upa¹¹ ha tam
yor kāmam āpmoti ya ulmukamath-
ya¹² upo¹³ tam¹⁴ yo 'raṇyoḥ.

4. 3. 3. tad āhuh: yasya gār-
hapatyō 'nugacchet kiṁ tatra
karma kā prāyaścittir iti. tam
hāi 'ka ulmukād eva nirmān-
yato vāi puruṣasyā 'nta-
naṣyati tato vāra sa tasya
prāyaścittim icchata iti vad-
antaḥ. tad u tathā na kuryāt.
ulmukam ha vāi vā 'dāya ca-
reḡur ulmukasya vā 'vavraḡ-
cam ittham eva kuryād ulmu-
kā⁹ evā 'pacchidyā 'raṇyor
abhivimanthayād upa ha
tam kāmam āpmoti ya ulmu-
kathya upo tam yo 'raṇyoḥ.

2. atho khalv āhuh: yad etad eva tatra karma.

āhavanīya udhṛto¹⁵ 'nugac-
chet kiṁ tatra karma kā prā-
yaścittir iti. anugato vā eṣa

2. tad āhuh: yasyā 'havanī-
ya udhṛtaḥ purā 'gnihotrād
anugacchet kiṁ tatra karma kā
tāvad bhavati yāvad gārhapat-
prāyaścittir iti. gārhapatyād

¹ tam scil. gārthagatyaṁ. The change from the plural agnayaḥ is abrupt. There may be an omission.

² A. ujukād, B.C. ulmukād.

³ B.C. -manthayanti.

⁴ B.C. -tam.

⁵ A.B. ulmuk.

⁶ A. vavṛceṁ, B.C. dyaḡcam, C. dyavṛcheṁ.

⁷ C. ittham, B. ithem.

⁸ B.C. -theṁd.

⁹ B.C. udupā, A. upā.

¹⁰ A.B. ulmukamathya, C. -kamasyā; all MSS. insert yām.

¹¹ A. umapo.

¹² A. tath, B. tay, C. rtthay.

¹³ All MSS. udhṛto.

yo nā 'nugacchati. sa yady evāi 'nam prāñcam uddhṛtyo
api balo ivā kṛtvō¹ 'nugacchet 'pasamādhāyā 'gnihotram ju-
punaḥ-punar evāi 'nam uddha-
ret. etad evā 'trā² karma.

kṛtvāḥ punaḥ-punar uddhṛto
'nugacched gārhapatyā³ evāi
'nam prāñcam uddhṛtyo 'pa-
samādhāyā 'gnihotram juhu-
yāt. etad eva tatra karma.

3. atho khale āhuḥ: yad
āharantīya uddhṛte gārhapatyo
'nugacchet kīm tatra karma kā
prāyascittir iti. tam u⁴ hāi 'ke
tata eva prāñcam⁵ uddharanti.
tad u⁶ tathā na kuryād yo 'nā⁷
tatra brūyāt prāco nvā ayam
yajamānasya prāpān prāvṛk-
ṣaṇ⁸ marisyaty ayaṁ yajamāna
itī tathā hāi 'va syāt.

6. tad āhuḥ: yasyā 'havanā-
ye 'nugate gārhapatyo 'nu-
gacchet kīm tatra karma kā prā-
yascittir iti. tam hāi 'ke tata
eva prāñcam uddharanti prāpā
vā agnyāḥ prāpān evā 'smā
tatra brūyāt prāco nvā ayam
etad uddharāna itī vadantaḥ.
tad u tathā na kuryād yo hāi
'nañ tatra brūyāt prāco nvā ay-
am yajamānasya prāpān prā-
rātsin marisyaty ayaṁ ya-
jamāna itī 'ṣvaro ha tathāi 'va
syāt.

4. tam u hāi 'ke tata eva
pratyāñcam⁹ āharanti prāpo
vāi gārhapatyo 'pāna āhava-
nīyas saṁvidānān vā imān
prāpāpānān annam atte¹⁰ 'ti
vadanto 'tho gr̥ho vāi gārhapat-
yaḥ pratiṣṭho vāi gr̥haḥ. sa ya
evam¹¹ tatra brūyāt pra nvā
ayam asyāi pratiṣṭhāyā ayo-
ṣṭa¹² marisyaty¹³ ayaṁ yaja-
māna itī tathā hāi 'va syāt.

7. atha hāi 'ke pratyāñcam
āharanti prāpodānāv imāv itī
vadantaḥ. tad u tathā na kur-
yāt. svargyam vā etad yad
agnihotram. yo hāi 'nañ tatra
brūyāt prati nvā ayam svargā
lokād avāṁkṣaṇ nā 'sye 'dum
svargyam ivā bhaviṣyati¹⁴ 'ti
'ṣvaro ha tathāi 'va syāt.

5. tam u hāi 'ke gārhapatya
evam avadhīto¹⁵ 'pasamādhā-
ti. tad u tathā na¹⁶ kuryāt¹⁷.
na kuryāt. yo hāi 'nañ tatra
yo ha tatra brūyād agnāv adhy

8. atha hāi 'ke 'nyam gārha-
patyam manthanti. tad u tathā
brūyād agner nvā ayam adhi

¹ C. kṛtyo.² A. ti.³ A. ṛma.⁴ A. B. pratyāñcam.⁵ A. uta.⁶ B. C. ha.⁷ A. prāvṛṣyam.⁸ A. pratyantam.⁹ B. C. atta iti, A. anta iti; the asyndeton is harsh, a compound would be expected; anna: : attr as in ÇB. vi. 1. 2. 25.¹⁰ B. C. enat.¹¹ B. avyoṣṭam, C. arcāṣṭam.¹² B. C. riṣyaty.¹³ A. B. adhīto, C. apadhīto.¹⁴ A. nu.¹⁵ A. ttagyād.

*agnīm¹ ajījanat kṣipre² 'sya dvi- dviṣantam bhrātṛvyaṃ ajījan-
ṣan bhrātṛvyaṃ janīṣyatu iti ata kṣipre 'sya dviṣan bhrātṛvya
tathā hāi 'va syāt. janīṣyate priyatamaṃ rotsyati*

'tī 'cvaro ha tathāi 'va syāt.

6. *tam u hāi 'ke 'nugamayyā³ 9. atha hāi 'ke 'nugamayyā
manthanti. tad u tathā nā kar- 'nyam manthanti. tasyā 'cān
yād yo ha tatra brāyād api yat ne 'yād api* yat pariṣṣṭam
pariṣṣṭam abhūt tad⁴ ajījanan abhūt tad ajījasata nā 'sya
nā 'sya dāyādāc cana⁵ pariṣek- dāyādāc cana pariṣekṣyatu iti
ṣyatu⁶ iti tathā hāi 'va syāt. 'cvaro ha tathāi 'va syāt.*

7. *ittham eva kuryāt: araṇ- 10. ittham eva kuryāt: araṇ-
yor eva samārohayetā 'yam yor agnī samārohayo 'daññ
te yonīr ṛtviyo yato jātō udavasāya mirmathya juhva
aroṇāthās tañ jānann vaset tathā ha na kām cana
agna⁷ āroḥā 'thā no var- paricakṣām kuroti narāvasāna
dhayā rayim athā no u asyā 'bhitorātram hutam
varādhayā gīra⁸ iti vāsa bhavati.
udavasāya juhva⁹ vāsen¹⁰ na-
vāvasāne 'hā 'syo¹¹ 'bhayatorā-
tram hutam bhavati no kām
cana paricakṣām kurute.*

8. *sa prātar bhasmo 'ddhṛ- 4. 4. 1. atha prātar bhas-
tya¹² śakṛtpiṇḍena parilipya¹³ māny uddhṛtya gomayenā lip-
yathāyatham agnīm ādadhīta. yā 'raṇyor evā 'gnī samāroh-
etad evā 'tra karma. ya pratyavasatyati mathitvā
gārhapatyam uddhṛtyā 'ha-
ranīyam āhṛtyā 'nvāhāryapa-
canam agnaye pathikṛte 'ṣṭā-
kapālam puroḍaṇam nirvapet
... (Proceeds to describe the
preparation of this cake). etad
eva tatra karma.*

9. *atho khalv āhuh: yad 4. 4. 6. tad āhuh: yasyā 'ha-
āhavanīyam anuddhṛtam¹⁴ 62. vanīyam anuddhṛtam ādityo
1 abhy astam iyāt kim tatra 'bhy astam iyāt kim tatra kar-*

* The JB. supports Eggeling's view (SBE. xlv. 191 note¹) that there is an omission here in ÇB.

¹ B.C. *agnā*.

² All MSS. *-pra*.

³ A. *nugamadhya*.

⁴ All MSS. *t*.

⁵ A. *caṇna*.

⁶ All MSS. *pariṣekṣata*.

⁷ For *jānann agna*, A. has *jānaṇu*; B.C. have *jānann agni*.

⁸ A combination of e. g. VS. iii. 14 a-d (which with the other *saṃ-*
hitās differs from RV. iii. 29. 10 in c, and d) and d of RV. iii. 29. 10.

⁹ A. *juhva*.

¹⁰ A. *señ*.

¹¹ A. *nyo*.

¹² All MSS. *dhṛtya*.

¹³ C. *-yava*.

¹⁴ A.B. *anuddhṛtam*, C, *uddhṛtam*.

karma kṛā prāyagecittir iti. ma kṛā prāyagecittir iti. ete etasmād dha vāi viṣve devā vāi raṣmayo viṣve devās te apakrāmanti yasyā 'havanī- 'smād apaprayanti tad asmai yam anuddhṛtam abhy astam vyṛddhyate yasmād devā apa- eti. sa darbheṇa suvarṇam prayanti. tām anu vyṛddhim hiraṇyam prabadhya paścād yaś ca veda yaś ca na tā ubhāv dharet. tad etasya rūpam kri- āhatur anuddhṛtam asyā 'bhy yate ya eṣa¹ tapaty² ahno³ vā astam agād iti. tatre 'ttham etad rūpam tad ahno rūpam kuryāt: haritam hiraṇyam kriyate. athe 'dhmam⁴ ādīpya darbhe prabadhya paścād dhar- prāñcam hareyaḥ. tam upa- turāi brūyāt. tad etasya rū- samādhāya caturgrhītam āj- pam kriyate ya eṣa tapaty ahar yam grhītvā viṣvebhya de- vā etad ahno rūpam kriyate. vebhyaḥ svāhe 'ti juhuyāt. pavitraṁ darbhāḥ pavayaty tad yathā vā adā⁵ āvasathavā- evāi 'nam. tad athe 'dhmam sinam⁶ krudhdham yantam ukṣa- ādīpya prāñcam hartavāi brū- vevatā⁷ vā 'numantrayetā 'ny- yāt. brāhmaṇa ārṣeya ud- ena vā priyeṇa dhāmnāi⁸ 'vam dhared brāhmaṇo vā ārṣeya eva tad viṣvān devān anuman- sarvā devatāḥ sarvābhir evāi trayate. te⁹ hāi 'smāi sarva 'nam tad devatābhiḥ sanardha- evā¹⁰ 'krudhdhā bhavanti.

yati. tam upasamādhāya pra- tiparetya gārhapatyā ājyam adhigṛītyo 'dvāsyō 'tpāyā 'vek- śya caturgrhītam ājyam grhī- tvā samidham upasamgrhya prāñ udādravaty athā 'hava- nīye samidham abhyādhāya dakṣiṇam jānu ācya juhōti viṣvebhya devebhyaḥ svā- he 'ti. so yathā brāhmaṇam āvasathavāsinaṁ krudhdham yantam ukṣavehato 'pamantra- yetāi 'vam evāi 'tad viṣvān de- vān upamantrayate. jānanti hāi 'nam upā hāi 'nam āvar- taret. etad eva tatra karma.

¹ A. *eka*.² A.C. *tapate*, B. *tadhaty*.³ A.C. *nho*.⁴ A. *dgam*, B.C. *abham*.⁵ A.B. *adavada*, C. *da*.⁶ A. *avasthavās*; C. *avasathāvās*.⁷ A. *ṛksa*-, B.C. *-haktā*.⁸ B. *yā*-, C. *thā*-, B. *-no*, C. *-ne*.⁹ All MSS. omit.¹⁰ A. *evā*.

2. *atho khalo āhuḥ: yad* 7. *tad āhuḥ: yasya* 'hava-
 āhavanīyam anuddhṛtam¹ 63.1 *nīyam anuddhṛtam ādityo* 'bhy-
 abhyudīyāt² *kiṃ tatra karma udiyāt kiṃ tatra karma kṛ*
kṛ prāyascittir iti. etasmā³ prāyascittir iti. ete vāi raḡ-
dha vāi viḡre⁴ devā apakrām- *mayo viḡre devās te 'smād āḡi-*
anti yasya 'havanīyam anud- *vāiso* 'paprayanti. *tad asmāi*
dhṛtam abhyudeti. sa darbheṇa vyddhyate yasmād devā apa-
rajatam hiraṇyam prabadhya prayanti tām ana vyddhīm
purastād dharet. tuc candra- *yaḡ ca vedu yaḡ ca na tā ubhāv*
maso⁵ rūpaṃ kriyate. rātrir *āhatur anuddhṛtam asya* 'bhy-
vā etad rūpaṃ tad rātre rūpaṃ⁶ udayād iti. tatre 'ttham kur-
kriyate. athe⁷ 'dhmam⁸ ādīpyā yāt: rajatam hiraṇyam darbhe
'nvañcam⁹ hareyuh. tam upa- *prabadhya purastād dhartavāi*
samādhāya caturygrhītam ā- *brūyāt. tuc candramaso rā-*
yam grhītvā viḡvebhya de- *pam kriyate rātrir vāi candra-*
vebhya svāhe 'ti juhuyād mās tad rātre rūpaṃ kriyate.
yatra vāi dīptam tatrāi 'tad pavitrām darbhaḥ. pavayaty
iha gārhapatya ity eva vidvān evāi 'nam. tad athe 'dhmam*
uddharet. asāv eva bandhūr⁹. ādīpyā 'nvañcam hartavāi brū-
atha¹⁰ hāi 'ka āhur ete ha¹¹ vāi yāt. brāhmaṇa ārṣeya uddha-
svargam lokam paḡyanto juh- *reḡ brāhmaṇo vā ārṣeyuḡ sarvā*
vati ya ādīyam iti. sa yo¹² devatāḡ sarvābhir evāi 'nam tad
vā tvāi¹³ gataḡrī¹⁴ syād yo vā devatābhir samardhayati. tam
'smā¹⁵ lokāt¹⁶ kṣipre prajī- *upasaṃdhāya pratiparetya*
gāṃset¹⁶ sa ulitahomī syāt. gārhapatya ājyam adhigrityo
'dvāsyo 'tpūyā 'veksya yathā-
grhītam ājyam grhītvā sam-
idham upasaṃgṛhya prāṇ udā-
dravaty athā 'havanīye sam-
idham abhyādhāya dakṣiṇam
jānv ācya juhoti viḡvebhya o
devēbhyaḡ svāhe 'ti. so
'sāv eva bandhūr na ha vāi

¹ A.B. *udhṛtam*. ² B. *adhyudīyāt*; C. *-uday*.

⁴ A.B. *-vā*.

⁵ A. *-masyo*.

⁶ A. *-ā*.

⁷ B.C. *yathe*.

⁸ All MSS. *dhmam*.

* From here (*eva*) to ** below (*lokāt*) there is a lacuna in C.

⁹ A. *baddhvā*, B. *baddhvā*.

¹⁰ All MSS. *tha*.

¹¹ B. inserts *dagna ya saṃsraḡyeran* (from the beginning of chapter 64).

¹² A. *ho*.

¹³ A. *dvāi*.

¹⁴ A. *gataḡrī*, B. *gataḡrī*.

¹⁵ B. *ān*.

¹⁶ A. *-jigāset*.

tatra kâ canā 'rtir na riṣṭir
bharati yatrāi 'śa prāyascittih
kriyate. etad eva tatra karma.

2. atho khale āhuh: 64. 1 4. 4. 2. tad āhuh: yasyā
yadā 'gnayas saṁsṛjyeran kīn 'gnayaḥ saṁsṛjyeran kīn tatra
tatra karma kâ prāyascittir karma kâ prāyascittir iti. sa
iti. sa yadi parastād anyo yadi parastād duhann abhīyāt
'bhīdahanm' eyāt su vidyāt par- tad vidyāt parastān mā guk-
astān mā gukram āgāt prajātir² ram āgann upa mān devāḥ
me bhūyasy³ abhūc chreyān prābhuvān chreyān bhaviṣyāmī
bhaviṣyāmī 'ti tathā hāi 'va 'ti. yady u asya hṛdayam vy
syāt. yadi tv asya hṛdayam eva likhed agnaye vivicaye
vilikhed agnaye vivicaya iṣṭīm 'śṭākapālam purodāṣam nirva-
nirvapet. etā eva pañcadāṣa pet. tasyā 'vrt tā eva sapta-
sāmīdhenīr vārtraghnāv ājya- dāṣa sāmīdhenīr anubrūyād
bhāgāu virājāt⁴ saṁyājye⁵ vārtraghnāv ājyabhāgāu virā-
athā⁶ 'te yājyāpnronuvākye⁷ i jāu saṁyājye athāi 'te yājyānnu-
te viṣvag⁸ vātājūtāso⁹ vākye vi te viṣvag vāta-
agne bhāmāsaḥ guce gu- jūtāso agne bhāmāsaḥ
cayag caranti tuvīmrak- guce gucayag caranti
śāso¹⁰ divyā¹¹ navagvā¹² tuvīmrakśāso divyā na-
vanā vananti dhṛṣatā¹³ vāgvā vanā vananti
rujanta¹⁴ ity atha yājyā dhṛṣatā rujanta ity atha
tvām agne mānuṣīr iḷ- yājyā tvām agne mānuṣīr
ate¹⁵ viṣo hotrāvidam idate viṣo hotrāvidam
viviciṁ ratnadhātā- viviciṁ ratnadhātaman
man¹⁶ guhā santam su- guhā santam subhaga
bhaga viṣvadarṣatam tu- viṣvadarṣatam tuviṣva-
viṣmaṇasam¹⁷ suyajam¹⁸ nam suyajam ghr̥ta-
ghṛtagriyam¹⁹ iti. atho griyam iti. atho ha yo dvi-
hāi 'nayā pāpmānā vyāvṛtsya- sato bhrātṛvyād vyāvivṛtsa
māno yajeta kṣipre hāi 'va tatkāma etayā yajeta vi hāi
pāpmano vyāvartate. 'vā 'smād vartate. etad eva
tatra karma.

¹ S.C. -hagn.

² B.C. prajāpatir. Similar phrasology occurred above, at the end of
QB. xii. 4. 1. 7. ³ A. bhūyacc. ⁴ A. virājye. ⁵ A. om. ⁶ A. the.

⁷ A. viṣvag.

⁸ C. -tūvo.

⁹ A.B. tuvīmrakśāso, C. tamrks-.

¹⁰ A. dīpyā.

¹¹ A. vāgvā.

¹² A. dhṛtā.

¹³ =TS. iii. 3. 11. 1. (RV. vi. 6. 8).

¹⁴ A. igate.

¹⁵ All MSS. -dhātāman.

¹⁶ B.C. tuvīsmān.

¹⁷ C. suyajam.

¹⁸ A. pr̥tha-. The quotation is TS. iii. 3. 11. 2 (with which it agrees in
reading tuvīsmāṇasam for tuvīṣvaṇasam of RV. v. 8. 3).

2. *yadī tv ayamito 'bhīdāh-* 3. *yad n ayamito dahann*
ann cyād¹ agnaye samvargāye² 'abhīyāt tad vidyāt abhi dviṣ-
'ṣṭīm nīrvapeḍ etā eva pañcadā- *antam bhrātṛvyam bhaviṣyāmī*
ṣa sāmīdhenū³ vātraghṇān greyān bhaviṣyāmī 'ti. yady
ājyabhāgān vīrājān saṁ yājye u asya hṛdayān vy eva likhēd
athāi 'te yājyāpironuvākye agnaye samvargāyā 'ṣṭākupā-
65. 1. mā no asmi n mahā- *ham parodāṣān nīrvapeḍ tasyā*
dhane parā⁴ varg⁵ bhā- *'vṛttā eva saptaśaṣa samīdhe-*
rabhṛd⁶ yathā saṁ var- *nīr anubrāyād vātraghṇān*
gām⁷ saṁ rayīm⁸ jaye⁹ ājyabhāgān vīrājān saṁyājye
'ty atha yājyā parasyā adhi *athāi 'te yājyāpironuvākye para-*
saṁvato varam¹⁰ abhy ā syā adhi saṁvato 'va-
tara yatrā 'ham asmi *rāṣṇā abhy ā tara yatrā*
tam ave¹¹ 'ti. atho hāi 'na- *'ham asmi tāṣṇā ure 'ty*
yā yad¹² bhrātṛvyasya saṁ- *atha yājyā mā no as-*
vīrvṛkṣeta tatkāmo¹³ yajeta¹⁴ *mīn mahādhane parā*
kṣipre hāi 'vā 'sya saṁvṛṇkte¹⁵. *varg bhārabhṛd yathā*

saṁ vargām saṁ rayīm
jaye 'ti. atho ha yo dviṣato
bhrātṛvyāt saṁvīrvṛkṣeta tatkā-
ma etayā yajeta saṁ hāi 'vā
'smād vṛṇkte. etad eva tatra
karma.

2. *atho khalv āhuḥ: yad* 4. 3. 4. *tad āhuḥ: yasyā*
agnāv agnim abhyudāharet 'gnāv agnim abhyudhareyuh
kīm tatra karma kā prāyuc- *kīm tatra karīmā kā prāyuc-*
cittir iti. iṣvarān vā etān
sampadyā 'cāntān yajamāna-
syā prajān ca paçāṇṣ ca nīr-
dahaḥ. tad abhimantrayeta
samītam etc. (quoting VS. xii.
57 and 58) ilhehī 'ti cāntim evā

¹ B.C. ed.² A. *suvargāye*.³ B.C. -*mīdh-*.⁴ A. *carā*.⁵ A. *vad*, B. *vāg*, C. *var*.⁶ A. -*ṣṛd*.⁷ A. *smavar-*; all MSS. -*ga*, For the reading *saṁ vargam* (both RV. and TS. have *saṁ-vārgam*) cf. Weber's note¹⁴ on TS. ii. 6. 11. 3.⁸ A. *ratham*.⁹ =SV. ii. 1000 (RV. viii. 75. 12).¹⁰ All MSS. -*am*.¹¹ C. *abhye*. The quotation=RV. viii. 75. 15 (but with the variations, as in MS. ii. 7. 7, *varam* and *tam* for RV. *varān* and *tān*).¹² A. *vat*.¹³ A. -*mā*.¹⁴ A. *yajeta*.¹⁵ A. *samprkte*; B. *samvṛkte*; C. *saṁvṛte*.

'bhyām etad vadati yajamāna-
sya prajāyāi paṣūnām ahin-
sāyāi.

3. agnaye 'gnimata iṣṭiṁ 5. yady u asya hṛdyaṁ vy
nirvapet. etā eva pañcadāṣa eva likhedaḥnaye 'gnimate 'ṣṭā-
sāmīdhenūr vārtraghnūr ājya- kapālam piroḍāṣaṁ nirvapet
bhāgāu virājāu samīyājye athāi tasyā 'vrt sapṭadāṣa sāmīdhe-
'te yājyāpuroṁwākya⁴ agnī- nūr anubrūyād vārtraghnūr
na 'gnis samīdhyate ka- ājyabhāgāu virājāu samīyājye
vir gṛhapatir yuvā ha- athāi 'te yājyāpuroṁwākya agnī-
vyavād⁵ juhvāsyā⁶ ity na 'gnih samīdhyate ka-
atha yājyā tvam hy agne vir gṛhapatir yuvā ha-
agninā vipro vipreṇa vyavād juhvāsyā ity atha
san satā⁷ sakhā sakhyā yājyā tvam hy agne agnī-
samīdhyasa⁸ ity atho hāi nā vipro vipreṇa sant
'nayā brahmavarcasakāmo ya- satā sakhā sakhyā sam-
jeta tejasvī hāi 'va brahmavar- idhyasa iti cāntim evā 'bhy-
casī bhavati. ūm etad vadati yajamānasya
prajāyāi paṣūnām ahinsāyāi.

4. atho khalv āhuḥ : yaṁ etad eva tatra karma.

āhavanīyagārhapatyān⁹ samī-
sṛjyeyātām kim tatra karma
kā prāyaścittir iti. agnaye
vītaye¹⁰ iṣṭiṁ¹¹ nirvapet. etā
eva pañcadāṣa sāmīdhenūr
vārtraghnūr ājyabhāgāu virā-
jāu samīyājye athāi 'te yājyā-
puroṁwākya agna ā yāh i
vītaye gṛhāno havyaḍā-
taye ni hotā satsi barhi-
ṣṭi¹² 'ty atha yājyā yo agnirni
devavītaye haviṣmān
āvivāsatī¹³ tasmāi¹⁴ pā-
vaka mṛḍaye¹⁵ 'ti tasmāi
pāvaka mṛḍaye 'ti.

¹ All MSS. -yā. ² A. havyavārṇa ; B.C. havyavāvyavāharṇa.

³ =SV. ii. 194 (RV. i. 12. 6).

⁴ A. stā.

⁵ =RV. viii. 43. 14.

⁶ A. āhavanīyasyagārḥ, B. -patyaṁ.

⁷ Cf. A.B. vii. 6. 2.

⁸ A. ṇdaṣṭiṁ, B.C. -ṭi.

⁹ =SV. i. 1. a-c (RV. vi. 16. 10).

¹⁰ A.B. āvīḍas-.

¹¹ A. smo.

¹² =SV. ii. 196, a-c (RV. i. 12. 9).

Phrases of Time and Age in the Sanskrit Epic.—By E.
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[This paper is the second installment in the series announced above,
First Half, p. 109.]

A NOTICEABLE trait in Sanskrit is the habit of expressing time-relations by adjectives. The epic has many examples: *a-nirḍaça* ("not out of the ten days," xii. 36. 26); *ṣaṣṭika* = *ṣaṣṭikāudamu* ("rice that ripens in sixty days"); *caturthaku* ("a fever that comes every four days"); *māsakālikum* (*vetu-nam*, "wages for a month"); *ekamāsin* ("in a month"); *māsi-kasaṁcayāḥ* ("those who have a month's store"); *dvādaça-nārṣika* (a boy "of twelve," or a store "for twelve years"); *trāivārṣikam bhaktam adhikaṁ cā 'pi* ("food for three years or more", xii. 165. 5; 245. 8 ff.). Compare the adverbial relation, *idam āhnikam kurvan*, "doing this daily" (*aharahāḥ*). The adjectival relation exchanges with the accusative of the noun. Thus, the period of the Manes' joy, according to the food offered to them, is expressed by the plural accusative, except in the case of the four-month unit, *caturmāsam*, or by adjectives, *typtir daṣamāsikī*, *dvādaṣavārṣikī*, etc., xiii. 88. 5 ff. Unique is *māsacārika*, "occupied for a month", xii. 358. 8.

Our "never" in "never before done", "I am never weary of hearing you", is usually expressed by the simple negative, *akṛtam pūrvam, na hi tṛpyāmi kathyataḥ*. Thus, "he never got there", *na kila tatra gacchat saḥ*; "one should never transgress the rule", *na cā 'nyad iha kartavyam kiñcid ārdhram yathāvidhi*. But *na karhi cit* and *na kadā cana* occur when emphasis is required, and *yadā* with the negative is used in the same way: *nā 'sūyāmi yadā viprān*, "I never murmur against the priests", xiii. 36. 4.

"Lately", besides phrases such as *na cirāt* (*maryāde 'yaṁ sthāpitā*, i. 122. 8), is *nava-*, in composition: *navaja*, "lately born" (later born is *avaraḥ*, with ablative, i. 128. 29); *navava-dhā*, "lately a bride" (unique in the epic, vii. 146. 31). Lately

as "just now" is *idānīm tāvad eva*, xii. 227. 99. "As soon as" is expressed by *mātra*, "merely": *cintitamātram āgatam*, "merely (as soon as) thought of it came", i. 19. 21; *jātamātre*, "as soon as he was born", i. 123. 7; *āsannamātraḥ puruṣas tāḥ*, "as soon as they reached the man", xiii. 111. 32; *nivṛttamātre tv ayanau uttare vāi divākare*, "as soon as the sun returned upon its northern course", xii. 47. 3. The same idea may of course be expressed in other ways. Thus "as soon as morning comes" is *kalyam eva*, i. 164. 10; "as soon as tomorrow comes", *gra idānīm*.¹ "Too long a time" is *atimahān kālāḥ*, xiv. 14. 14. "Too early" and "too late" are expressed by *atikalayam*, *atisāyam*, xiii. 104. 24 (Manu iv. 140) in a section made up of Manu and (from 31 on) of xii. 300 ff.

In determining the exact time, some words make the context necessary. Thus *upasthite kṛtyakāle* and *upasthite 'smiṇ saṁgrāme* mean just before the time of action and war; but in xi. 25. 44, *upasthite varṣe* means when the year has actually arrived. As a general thing, however, the sense is clear: *saṁvatsare prāpte*, at the beginning of the year; *saṁāpte*, *gate*, *pārṇe*, *vyatīte*, at the end of the year; *tata īste 'hauḥ prāpte muhūrte sādhusammate*, "when an auspicious day arrived and an hour approved by the soothsayers", i. 113. 18; *apṛāptavati tasmīn yāuvanam*, "without his having reached manhood", i. 101. 4. Peculiar is *abhi-gatāḥ (saṁyag catasraḥ)*, iii. 158. 3, followed by *pañcamīm abhitah samām*, "about."

Both the personal and impersonal use of participles with time-words are current: *kāle prāpte tīthāu kṣaṇe*, iii. 57. 1; *ṛtukālam anuprāptā*, i. 63. 40; *ṛtukāle samprāpte*, ib. 82. 5. He "made time" is "died," expressed both by *kāladharmam upeyivān* and by *kālāni cakūra*. Words for "before" and "after" are discussed in the article on syntax (see below). Here I will note only that *itāḥ* points backward as well as forward, and that *purā* is future (as well as past) in xii. 322. 35 ff.

¹ So *idānīm* is "at once." The morrow-phrases are very numerous. The noun is *ṣvaḥkāla* (the scholiast, xiii. 76. 5, cf. i. 195. 82, says that one should beware of confusing this with *svakāla*, which would mean one's death-day). The adverbs are *ṣvaḥ*, *kalyam*, *aparedyus*, and, xv. 22. 24 ff., compounds *ṣvabhūte*, *ṣvaḥprabhūte*. The day after tomorrow is (adverbial), *trītyāhe*, *trītyadivase*.

The subject of meal-time, so engrossing to the ascetic, is worthy of a special paragraph. Most of the adjectival forms referred to above have to do with eating. Thus, *caturthakālīka*, one who eats once in two days (*caturthāṣṭamakāla*, in two or four); *trirātra*, one who eats once in three days; *kāle caturthe*, *ṣaṣṭhe kāle*, at the end of two days, three days. The participle is sometimes added: *caturthe nigate kāle kadū cid api cā 'ṣṭame*, "(I eat) only once in two or even four days" (*ṭṣṇāvinayanaṁ bhuñje*), xv. 3. 25. In all cases like *kāle caturthe*, *ṣaṣṭhe*, *aṣṭame* (at the end of two, three, or four days), as in iii. 179. 16; 293. 9; iii. 84. 54 and 150; xii. 165. 61; xiv. 57. 3 ff., the ordinal is to be halved¹ for the number of days; *ṣaṣṭhakāloparāśin* being equivalent to *trirātraḥ*, one who fasts for three days. The word for time is sometimes expressed by the word for meal, as in xii. 165. 11, *bhaktāni ṣaḍ anāṣan*, "fasting six meals" (three days). Occasionally the word for time is merely implied. Thus, "one who takes food once in ten days" is *daṣāhāra* (= *daṣāhā-hāra*): *saptarātradaṣāhāro dvādaṣāhikabhojanaḥ*, "a seven-night (or) ten-dieter (or) a twelve-day feeder", xii. 304. 17. Haplology helps (so to speak, "a ten-dayit man" from "ten-day-diet"), as is recognized by the scholiast, *eko hākāro luptaḥ*. The rule for eating is laid down several times in the later epic, and always in about the same words, to the effect that one should take two meals a day and not eat between-times: "Eve and morn is eating ordained in the Veda for men; eating between-times is not approved", xii. 193. 10; "One would (get the merit of a) perpetual fast if one did not eat between the morn-meal and evening-meal", *antarā prātarāṣaṇi ca sāyamāṣaṇi tathāi 'va ca*, xii. 221. 10; "One should not sleep by day, nor in the first or last part of the night; nor should one eat between-times", *na divā prasvapej jātu na pūrvāpararātriṣu, na bhuñjītā 'ntarākāle*, xii. 244. 6-7; in xiii. 104. 95, the same rule, with *nā 'ntarāle*. Food taken at one time and another (as we say) is *bhaktam bhaktam annam*. A list of fasts and fasters is given at xii. 304. 16 ff., *ekarātrāntarāṣṭitva*, *ekakālikabhojana*, *catur-*

¹ Bühler, on the authority of a scholiast, renders *kāla* as "hour" in *caturthāṣṭhāṣṭamakālabhojin*, Vas. vii. 8, and this is at times a meaning of the word (v. p. w. s. v.); but the epic passages all seem to have the meaning explained above, though N. also takes *kāla* as hour of the day.

thāṣṭamakāla, *śāṣṭhakālīka*, *ṣaḍrātrabhojana*, *aṣṭābhajana*, and so on, up to *māsoparāsin*; but such fasts up to a month are surpassed in xiii. 106 and 107, where are told the rewards for fasting by degrees, up to a thirty-days fast for ten years. Two meals a day is the rule in Āp. Dh. S. ii. 1. 1. 2, *kālayor bhajanam*, and ÇB. ii. 4. 2. 6. "eat only in the evening and morning."

As *indriya*, *mahābhūta*, *tattva*, *sarga*, etc. in the philosophical phraseology of the epic are either masculine or neuter, as recorded in my *Great Epic*, pp. 98, 102, 130, etc., so in the category of time-words there is more or less confusion of gender, the tendency being in this class to convert masculines into neuters in the later epic. The change from neuter *ayuta* to masculine occurs in iii. 40. 1, *varṣāyutān bahūn*; but ordinarily the change is in the opposite direction and is found in the great mass of later additions; in both epics, for that matter. Thus, the regular gender of *muhūrta* is masculine, but in R. vii. 34. 9 we find *idaṁ muhūrtam* (Gorr. has *imam*) and in Mbh. xiii. 14. 379, *dīnāny aṣṭāu tato jagmur muhūrtam ima*, "eight days passed then like a moment". So *varṣapūgān* is a constant phrase; but in R. i. 48. 16, we find *varṣapūgāny anekāni*, and in Mbh. xii. 223. 20, *bahūni varṣapūgāni*. Again, *nimeṣa* is everywhere masculine, till in xiii. 100. 41 occurs *akṣinimeṣāni*.

The confusion is of course found in other categories as well, and occasionally we find a Vedic reversion, as in xiii. 42. 17,

dadarṣa mithunau nṛṇām

eakravat parivartantam gṛhītvā pāṇinā karam,

"he saw a pair of men revolving hand in hand"; where the scholiast says that both the active voice and the masculine gender of the participle are justified by Vedic usage.

AGE.

Age, from birth on, *jannaprabhṛti*, or from childhood up, *bālyāt prabhṛti*, till the limit of life, *param āyur*, when one passes it, *gatāyur*, and gives up the ghost, *parāsu*, may be indicated by a simple number : *gatā*¹ *trīr aṣṭavarṣatā dhruvo* 'si

¹ Though *atīta*, *vyatīta*, *vyatikrānta*, are more common, yet *gata* is not unusual of time passed, e. g. i. 98. 11, *sahvatsarān ṛtūn māsān bubudhe na bahūn gatān*, "knew not that many years, etc., had passed."

pañcaviṅśakāḥ (cf. *aṣṭika*, etc.), "thrice eight years are gone, you are twenty-five", xii. 322. 63; by the formal addition of 'age' (in the last example this follows, *rayo hi te 'tinartate*), *pañcāśadvārṣavayāḥ*, "aged fifty years", xii. 85. 9; or *vārṣika* or 'year' or 'arrived,' etc., is expressed, as in xi. 3. 15-16:

garbhastho¹ vā prasūto vā 'py atha vā divasāntaraḥ
ardhamāsrayato vā 'pi māsamātrayato 'pi vā
samvatsarayato vā 'pi dvīsamvatsara eva vā
yūvanastho 'tha madhyastho vṛddho vā 'pi vipadyate.

Current² phrases are *saptāhajāta*, a week old, viii. 68. 10; *māsajāta*, a month old; *dvihāyanavat*, like a two-year old, xii. 267. 28; *trihāyana*, a three-year old, *ṣoḍaśavarṣa*, a sixteen-year old, *ṣaṣṭihāyana*, *ṣaṣṭivarṣin*, a sixty-year old (elephant), *aṣṭiṣatavarṣā*, a hundred and eighty years old (woman), *daśa-dvādaśavarṣāḥ*, (children) of ten or twelve, iii. 188. 60; *daśavarṣin*, *ṣatavarṣin*, *ṣatavarṣasahasrīn*, xiii. 8. 21; 18. 7. Peculiar is xiii. 30. 31, "as soon as born he became (grew) thirteen years old," *sa jātāmātro vavṛdhe samāḥ sadyas trayodaśa*. In xiii. 102. 57, *daśavarṣāṇi (bālaḥ)* can scarcely be "ten years of age" (but goes with the verb).

In a repeated stanza, vii. 125. 73=192. 64=193. 43, Droṇa is declared to be *vayasā 'ṣṭipañcakaḥ* "eighty-five in age"; yet this is said by the scholiast to mean "four hundred years old", which perhaps in an earlier text would be correct; but Droṇa has so much that is modern that one need not hesitate to believe that this is merely a late and artificial way of saying eighty-five ("having eighty and pentad"). So *ṣaṭka* is used for six in the late epic and the late Pāṇicarātra, cit. PW., has a parallel, *catāṣṭaka*, not eight hundred but one hundred and eight. The usual divisions of life are embryo, childhood, youth, age:

garbhaçayyām upādāya bhajate pūrvadehikam
bālo yuvā vā vṛddhaç³ ca yat karoti çubhāçubham
tasyām tasyām avasthāyām bhuñkte janmani janmani,

¹ Compare *śālmāsika* (*garbha*), i. 95. 88.

² In Manu are found also *anirdaça* (above), "not ten years old"; *ūna* prefixed, "less" (not quite) so many years; and *saptatyā sthaviṛaḥ*, "old by seventy," viii. 394.

³ Elders or ancients are *pūve pūrvatare cāi 'va janāḥ*, "men of old and still older times", xii. 268. 18 ("ancient exploits", *pūrvavyatitāni vikrāntāni*, i. 222. 29).

xii. 323. 14 (ib. 181. 14 *bhujyate pāurvadehikam . . tatphalam pratipadyate*, repeated again in other form, xiii. 7. 4). In xii. 332. 28, it is said that after birth one's senses come to the seventh and ninth stage, *saptamīm narumīm daṣām*, and then cease (in the tenth) as one expires. (īva is said to be the three stages, birth, life, and death of mortals (*trīdaṣa*, below). The ten stages are given by the scholiast, as embryo, birth, babyhood, childhood, boyhood, youth, old age, senility, last expiration, death; where *bāla* and *kumāra*, baby and child, are separated from boy. Ordinarily, old age, *jarā* implies senility, as in Yayāti's case, i. 75. 36, where this is attained after *gācātīḥ samāḥ*¹. Uttanika lives a hundred years with his teacher before he discovers that he has reached old age, xiv. 56. 16 (*abhyanu-jñāthāḥ*, sic, late carelessness; form yields to meter). The ten stages are supposed by the scholiast to be implied in (īva's solar(?) epithet, *drādaṣa*, at xiii. 17. 94; for, says N., to the ten regular stages one adds in this case heaven and emancipation! (īva is also *trīdaṣa* ib. 62 (N., *tisro daṣāḥ*). Both *bāla* (also "fool") and *kumāra* are general terms for a boy, even including youth (*śulvarāṣa eva bālaḥ*, i. 74. 5; cf. i. 100. 12 ff.; and 108. 14, 17, *bāla* of twelve or fourteen years; also *kūmāram brahmacaryam*, xiv. 53. 26, "chastity from youth up"); *yuvan* is applied to the heroes even after they are grown up and become grandfathers, and connotes the whole period between boyhood, *yuvā śodaṣavarṣaḥ*, xiv. 56. 22, and old age, answering to our middle-aged, though sometimes distinct from it. Thus in x. 3. 11, *yāwana* is the age of folly contrasted with middle, *madhya*, and old age. Applied to age, *jyestha* is old, *kanīyāṁso vivardhante jyesthā hiyanta eva ca*, "the younger stronger grow; the aged, less", ii. 53. 25. Instead of *daṣā*, we find *vṛddhatām prāptaḥ* is explained as *pramāṇe parama sthitaḥ*, the highest measure of age (N. as Upaniṣads). Compare iii. 71. 33, *vayaḥ-pramāṇam*, "the measure of this age."

The norm of life is a century : *śatāyur uktaḥ puruṣaḥ sarva-vedeṣu* (cf. AB. ii. 17. 1), v. 37. 9; (*śatavīryaḥ ca* xiii. 104. 1). A good man reaches that age, *varṣaṣaṭin*, *śata-*

¹ This is not invariably "constant," but "continuous." So, though "now and forever" is *adya gācātām*, i. 160. 9, yet in i. 173. 38 and 45, *gācātīḥ samāḥ* is (twelve) "continuous years."

PROCEEDINGS
OF THE
AMERICAN ORIENTAL SOCIETY,
AT ITS
MEETING IN BOSTON, MASS.,
1902.

THE annual meeting of the Society was held in Boston, Mass., on Thursday, Friday and Saturday of Easter week, April 3d, 4th, and 5th, in the lecture room of the Boston Public Library.

The following members were in attendance at one or more of the sessions :

Arnold, W. R.	Haupt	Moore, G. F.	Torrey
Atkinson	Haynes	Moore, Mrs. M. H.	Toy
Binney	Higginson	Moxom	Ward, W. H.
Blake	Hopkins, E. W.	Oertel	Warren, W. F.
Bloomfield	Huxley	Orne	Werren
Brooks, Miss	Hyvernatt	Oussani	Williams, F. W.
Carus	Jackson	Platner, J. W.	Winchester, Miss
Ember	Jewett	Runkle, Miss	Winslow
Fanning	Kellner	Ruutz-Rees, Mrs.	Woods
Foote	Lanman	Scott	Wright, T. F.
Gottheil	Lilley	Seiple	
Gray	Michelson	Smith	

[Total, 46.]

The first session of the Society began on Thursday morning at eleven o'clock, with Dr. William Hayes Ward, the first Vice-President, in the chair.

The reading of the minutes of the last annual meeting, held in New York, April 11th, 12th, and 13th, 1901, was dispensed with.

The report of the Committee of Arrangements was presented by the Chairman, Professor Moore, in the form of a printed programme. The succeeding sessions of the Society were appointed for Thursday and Friday afternoons at half past two o'clock, and for Friday and Saturday mornings at nine o'clock; the session on Friday afternoon was set apart for the reading of papers on the history of religions. Arrangements were also made for a dinner at the University Club on Thursday evening, and for an informal gathering on Friday evening. By the court-

esy of the Director the members of the Society were invited to visit the Boston Museum of Fine Arts at their convenience.

The following persons, recommended by the Directors, were duly elected (for convenience, the names of those elected at later sessions are included in this list) :

HONORARY MEMBERS.

Prof. Richard Garbe, Tübingen, Germany.
 Prof. Richard Pischel, Berlin, Germany.
 Prof. Julius Wellhausen, Göttingen, Germany.

CORPORATE MEMBERS.

Prof. Willis J. Beecher, Auburn, N. Y.
 Mr. W. M. Crane, Cambridge, Mass.
 Mr. Aaron Ember, Baltimore, Md.
 Dr. Carl C. Hansen, San Francisco, Cal.
 Mr. Walter D. Hopkins, Brooklyn, N. Y.
 Mr. Henry M. Huxley, Cambridge, Mass.
 Mr. S. H. Langdon, New York, N. Y.
 Dr. Enno Littmann, Princeton, N. J.
 Mrs. G. F. Moore, Cambridge, Mass.
 Mr. Horace M. Ramsey, San Mateo, Cal.
 Mr. J. Nelson Robertson, Toronto, Canada.
 Dr. Arthur W. Ryder, Cambridge, Mass.
 Mr. W. G. Seiple, Baltimore, Md.
 Mr. David B. Spooner, Benares, India.
 Miss Olive M. Winchester, Cambridge, Mass.

MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

Prof. M. H. Morgan, Cambridge, Mass.
 Rev. Charles S. Sanders, Aintab, Turkey.
 Rev. N. H. Williams, Palmetto, Florida.

[Total, 21.]

The Corresponding Secretary, Professor Hopkins, in reporting the correspondence for the year, said: Letters were received in due course from those elected to membership at the last Meeting, all of whom accepted. The Seminar für Orientalische Sprachen, Berlin, and the newly formed Korea Branch of the Royal Asiatic Society have at their request been put upon the list of exchanges, and letters of acknowledgment have been duly received. The editor of the *Oriental Bibliography* has also written to thank the Society for its subvention, and a receipt for the money sent was received from the publishers. In response to the invitation of the University of Glasgow to send delegates to its four hundred and fiftieth anniversary, President Gilman appointed Professor Jackson to represent the Society, and, in accordance with the instructions of the Direc-

tors, given at the last Meeting, a Latin greeting from the Society to the University, engrossed and suitably encased, was forwarded by your Secretary to Professor Jackson, who delivered it to the University. An invitation was also sent to the Society to appoint a delegate to the Bicentennial Celebration of Yale University. This invitation came to hand after the last Meeting, and Professor Lanman was appointed by the President to represent the Society, which has received through him a bronze medal commemorating the event, the gift of the University to this Society. A letter was received from President Gilman immediately after the last Meeting, at which it will be remembered he was unable to be present, thanking the Society "for their continued confidence," as indicated by his re-election to the office of President. The Secretary is sorry to say that another letter has just come from President Gilman stating that it will also be impossible for him, in view of his plan to sail for Europe in a few days, to be present at this Meeting, and desiring your Secretary to convey his expression of regret to his colleagues. Letters expressing the writers' regret at being unable to attend this Meeting and conveying pleasant greetings to the Society have also been received from Dr. Francis Brown, from Prof. Morris Jastrow, Jr., and from Rev. Louis Grout, one of the oldest Corresponding Members of the Society.

From two members of the Society communications have been received relative to The Çakuntalā bibliography of Mr. Schuyler published in the volume of this year. Dr. Grierson in one of these communications offered the following suggestion, that there should be added to the translation of the bibliography a 'Popular' edition of Sir William Jones' translation, published in 1887 by Brojendro Lal Doss, Calcutta; and that (on p. 244) "Kauva" should be Kunwar (Kumvara=Kumāra). Goldmark's Overture is not in Mr. Schuyler's list, but in replying to this communication (through the Secretary) the latter says that it was "omitted intentionally, as being merely an orchestral music of which the title alone has anything to do with Çakuntalā, and Goldmark never wrote the opera to which the overture was to belong." "Dr. Grierson," says Mr. Schuyler, "is of course right" in the other correction.

Another letter from Dr. Grierson to your Secretary is of interest as showing to what results the extended Linguistic Survey of India is likely to lead. There is, in Dr. Grierson's opinion, good ground for believing that the great family war of the Hindu epic is in so far historical as that the poem represents not only a war between two tribes but a national war of supremacy between two great nations, which between them contained practically the whole of Aryan (and mixed-blood) India. This theory is being borne out in a most astonishing way by the Linguistic Survey, which has made probable the existence of two different streams of immigration, one, the

earlier, from the North-west, and one from the North through the Gilgit and Chitral country, which latter, coming later, split apart the homogeneous mass of first settlers, who, racially allied but dialectically different, were driven to the wall in a semi-circle about the Middle or Hilly Land of the Sanskrit-speaking Aryans.

A letter from Dr. Burgess has also been received and may fitly be mentioned here since it contains the cheering information that the great sculptured Buddhist monument at Sânci is at last to be worthily photographed.

Your Secretary has also received a note from Professor Jackson apropos of a remark in the last number of the *Journal*, p. 370, to the effect that the spiked bed is now "out of fashion." Professor Jackson remarks that though out of fashion it is not entirely out of use: "At Ahmedabad I saw one Yogin using a spiked bed penance." So far as your Secretary knows, this form of asceticism is not clearly alluded to in Sanskrit literature (there are a few cases where "postures" of Yogins may imply it, but this is uncertain) prior to the end of the epic, and curiously enough it is there not a Yogin but a female devotee who, "to win the grace of Çiva reclined upon (spiked) clubs," xiii. 14. 97, where the commentator is careful to point out that the clubs were really spiked.

Another communication will be of importance perhaps to the few members of this Society interested in Polynesian dialects. Your Secretary has received from the Department of Education at Manila a letter announcing the discovery of many old books by the Spanish friars treating of the Philippine dialects.

Your Secretary is not sufficiently familiar with the literature on gypsy-dialects to know whether a long communication from our former consul in Baghdâd, a Corresponding Member of this Society for several years, Dr. J. C. Sundberg, presents facts unknown to specialists in giving a very interesting list of Sanskrit (Hindu) words which form even at this late date a part of the every-day vocabulary of the Norwegian gypsies, who, as Dr. Sundberg (he has been intimate with these nomads) rightly states, came through Persia from India in the middle ages. Dr. Sundberg instances the (Norwegian) gypsy deity Dundra as a corruption of Devendra, and their own national designation Tater as a corruption of *thethera*, brass-worker ("all the gypsies of Norway are expert brass-workers"), and subjoins the following list of words in ordinary use among them: *chûrî*, knife; *sûî*, needle; *jûî*, louse; *pânî*, water; *lou*, salt; *dûk*, sickness; *cor* (chor), thief; *rûp*, silver; *dûd*, milk; all of which are but slightly changed Sanskrit words; and the Sanskrit-gypsy verbs ("the gypsy uses only the root") *khâ*, eat; *pi*, drink; *jâ*, go; *jan*, know; *rû*, weep. Some of these words have been registered before as part of the gypsy-language of Europe in general, but the list may perhaps be worth citing

here as representing, on Dr. Sundberg's evidence, the colloquial speech of the Norwegians in particular.

Finally, your Secretary has to report the names of members of the Society who have died since the last Meeting :

HONORARY MEMBERS.

Professor Albrecht Weber, Berlin.

Professor C. P. Tiele, Leiden.

CORPORATE MEMBERS.

Professor J. Henry Thayer, Cambridge, Mass.

Dr. Charles Rice, New York.

Mr. David P. Barnitz, Des Moines, Iowa.

CORRESPONDING MEMBER.

Dr. D. Bethune McCartee, Tokio.

After reading his report, Professor Hopkins made some remarks in regard to the work of Professor Weber, from whose son a letter had been received since the Professor's death, giving an account of his work during the last few years when, though unable to see, he still prosecuted his Oriental researches with the help of his son and secretary.

Professor Toy spoke briefly on the life and work of Professor Tiele and Professor Thayer; Professor Lanman on Dr. Rice and Mr. Barnitz; and Professor Williams on Dr. McCartee.

The report of the Treasurer, Prof. F. W. Williams, had been duly audited and was as follows :

RECEIPTS AND DISBURSEMENTS BY THE TREASURER OF THE AMERICAN ORIENTAL SOCIETY FOR THE YEAR ENDING DECEMBER 31, 1901.

RECEIPTS.

Balance from old account, Dec. 31, 1900 ----		\$1,406.80
Dues (177) for 1901	\$884.75	
Dues (32) for other years	157.74	
Dues (20) for Hist. S. Rel. Sect.	40.00	
	<hr/>	\$1,082.49
Sales of publications		294.39
Collected for Or. Bibliog.		78.00
State National Bank Dividends	\$111.83	
Interest Suffolk Savings Bank	8.45	
" Prov. Inst. Savings	46.56	
" Connecticut Savings Bank	20.80	
" National Savings Bank	20.80	
	<hr/>	208.44
Gross receipts for the year		<u>1,663.32</u>
		\$8,070.12

EXPENDITURES.

T., M. & T. Co., Printing, etc., vol. XXI ² ...	\$829.35	
“ “ “ vol. XXII ¹ ...	711.91	
“ “ “ circulars, etc.	44.49	
Engrossing letter and cover.....	14.00	
Photograv. plate and prints of Mr. Salisbury	36.25	
20 reams paper.....	84.00	
	<hr/>	\$1,720.00
Subscription to Orient. Bibliogr.....	\$96.05	
Deficit on N. Y. Dinner.....	21.00	
	<hr/>	117.05
Honorarium to editor (18 months)	\$150.00	
Postage, etc., “	17.35	
“ “ Librarian	12.76	
“ “ Treasurer.....	9.58	
	<hr/>	189.69
Gross expenditures		\$2,026.74
Credit balance on general account ..		1,043.38
		<hr/>
		\$3,070.12

STATEMENT.

	1900	1901
I. Bradley Type Fund (N. H. Savings)	\$1,874.20	\$1,945.40
II. Cotheal Publication Fund (Pr. Inst. Savings)	1,000.00	1,000.00
III. State National Bank Shares.....	1,870.00	1,870.00
IV. Life Membership Fund (Suffolk Savings)....	225.00	225.00
V. Connecticut Savings Bank	500.00	500.00
VI. National Savings Bank.....	500.00	500.00
VII. Accrued Interest in II.....	319.73	366.29
VIII. “ “ IV	33.06	41.51
IX. “ “ V	15.10	35.90
X. “ “ VI	15.10	35.90
XI. Cash on hand.....	1,406.80	1,043.38
	<hr/>	<hr/>
	\$7,758.99	\$7,583.38

REPORT OF THE AUDITING COMMITTEE.

We hereby certify that we have examined the account book of the Treasurer of this Society and have found the same correct, and that the foregoing account is in conformity therewith. We have also compared the entries in the cash book with the vouchers and bank and pass books and have found all correct.

HANNS OERTEL,
FRANK K. SANDERS, } *Auditors.*

NEW HAVEN, CONN., April 2, 1902.

Professors F. K. Sanders and Hanns Oertel were appointed a committee to audit the accounts of the Treasurer for the next year.

The report of the Librarian, Mr. Van Name, was presented through Professor Williams:

The accessions of the year amount to 81 volumes, 79 parts of volumes and 168 pamphlets.

The most noteworthy among these are:

1. Lady Meux MSS. Nos. 2-5, containing: The Miracles of the Blessed Virgin Mary, and the Life of Hannâ (Saint Anne), and the Magical Prayers of 'Ahêta Mikâêl; the Ethiopian texts edited with English translations by E. A. Wallis Budge. London, 1900. 4°.

2. The Kashmirian Atharva-Veda, reproduced by Chromophotography from the Manuscript in the University Library at Tübingen. Baltimore and Stuttgart, 1901. 3 pts. 4°.

(One of the ten copies for which the American Oriental Society subscribed.)

The report of the Editors of the Journal was presented by Professor Hopkins, as follows:

Apart from the Index volume, in regard to which Professor Moore, who has edited it, will make a special report, the editors for the current year have brought out two parts of the Journal, the First Half and Second Half of Vol. xxii, containing 420 pages, including the Proceedings of the last Meeting, the List of Members and Notices, or 401 pages without the last two additions, that is, slightly more than the authorized number of pages, which should not exceed 400. In regard to the Second Half of this Volume, there is nothing to report except that it was published at the usual time, in January, 1902, under the supervision of both editors. The First Half was issued during the preceding summer under peculiar circumstances. A great part of it was a collection of Jubilee papers intended as an offering to the President of the Society and President of Johns Hopkins University on the attainment of his seventieth birthday, July 6. Unfortunately not only did this early date require very rapid press-work, which the printers were scarcely able to accomplish, and which to some extent affected the accuracy of the work, but this First Half suffered also from the fact that the papers in it were chiefly Semitic, and the Semitic editor was out of the country. The editor of *Biblia* requested permission to reprint in that journal the article of President Warren published in the First Part, and this request was granted.

Professors Bloomfield, Gottheil, and Jackson were appointed a committee to nominate officers for the ensuing year.

At twelve o'clock the Society proceeded to the reading of papers, Professor Toy presiding. The following communications were presented:

Dr. Arnold, The interpretation of קרנים מירו לו, Hab. iii. 4.

Dr. Blake, The principal dialects of the Philippine islands. In connection with his paper Dr. Blake presented an elementary grammar of Tagalog.

Mr. Ember, The pronunciation of Hebrew among Russian Jews.

Dr. Foote, Parallels in Latin poets to the Song of Songs.

Dr. Gray, Note on the old Persian inscription of Behistun.

Recess was then taken till half past two o'clock.

The Society reassembled at half past two o'clock, Dr. Ward presiding.

The reading of communications was resumed, as follows :

Professor Haupt, An erotic poem by Samuel Hnagid.

Professor Hopkins, Notes on some historical aspects of the Mahābhārata.

Professor Jackson briefly described some books given to the Society by the Parsi Panchayat of Bombay, and presented Indo-Iranian Notes (on a fragment of the Avesta, and on the place of Zoroaster).

Professor Lanman, Report upon the approaching completion of Whitney's Atharva-Veda. Remarks were made by Professors Bloomfield and Smith, and Dr. Scott.

Professor Oertel, Contributions from the Jāminiya Brāhmaṇa, Fourth Series.

Mr. Oussani, An unpublished Christian Arabic legend of Seif-el-Mesīh (the Sword of the Messiah).

Dr. Ryder, Note on *bṛhacchandus*, AV. iii. 12. 3. Remarks were made by Professors Bloomfield and Jackson.

Professor Bloomfield presented a paper by Professor Stratton, of Punjab University, on a dated Gandhāra figure.

Mr. Seiple, Theocritean parallels to the Song of Songs. Remarks were made by Professors Haupt, Toy, Lanman, and Hopkins.

Professor Hyvernāt, The historical side of some manuscripts of Bar-Bahlūl's Lexicon.

The Society then adjourned to Friday morning.

The Society met on Friday morning at half past nine, Dr. Ward presiding.

The following communications were presented :

Dr. Arnold, Rp in the story of the tower, Gen. xi, 1-9.

Professor Torrey, The Arabic manuscripts at Yale University.

Mr. Orne spoke of the manuscripts at Harvard and Professor Haupt of the collection recently acquired by Princeton.

Professor Gottheil, from the committee on cataloguing the Oriental manuscripts in America, reported progress, and the committee was continued.

Professor Toy, The Hebrew text of Ben-Sira. Remarks were made by Professor Gottheil.

Miss Runkle, Analysis of the Pāli canonical text, the Udāna. Remarks were made by Professors Lanman and Bloomfield, and Dr. Scott.

Dr. Scott, The owls and parrots of Polynesia.

Professor Bloomfield presented the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.

Mr. Huxley, Syrian wedding and funeral songs.

Dr. Foote, Note on 2 Kings vi, 6.

Professor Moore announced the completion of the Index to the Journal, vols. i-xx, and presented advance copies thereof. Remarks were made by Professors Hopkins and Lanman.

Dr. Ryder, Kṛṣṇanātha's commentary on the Bengal recension of the Çakuntalā. Remarks were made by Professors Hopkins, Bloomfield, and Lanman.

At 12.45 the Society took a recess till 2.30.

The Society reassembled at half past two, Dr. Ward presiding. The session was devoted to the reading of papers belonging to the Section for the Historical Study of Religions, in the following order :

Miss L. C. G. Grieve, Evidence of Satī among the early Greeks (read by Professor Jackson). Remarks were made by Professor Hopkins and Dr. Scott.

Professor Haupt, Biblical love-ditties.

Professor Hopkins, Beast fables in the Mahābhārata.

Mr. Oussani, Popular superstitions in early Arabia.

Professor Jackson, The religion of the Achaemenian Kings, Second Series; classical allusions; also Indo-Iranian Notes, with photographs. In connection with this, Professor Hopkins presented, as a supplement to the report on correspondence, a letter from Dr. Burgess on a photograph of the monuments at Sānci.

Professor Toy, Creator gods.

Dr. Ward, Symbols of Babylonian gods.

Mr. Kohut, Jewish contributions to Comparative folk-lore (read in abstract by the Recording Secretary).

At five o'clock the Society adjourned till Saturday morning.

The last session of the Society was held on Saturday morning, beginning at half past nine o'clock, with Professor Toy in the chair.

Professor Hopkins reported from the Directors that the next Meeting of the Society would be held in Baltimore, beginning on Thursday, April 16, 1903; and that Professors Haupt and Bloomfield, with the Corresponding Secretary, had been appointed a Committee on Arrangements. Also that the Directors had reappointed the editors of the Journal, Professors Hopkins and Torrey.

The Committee to nominate officers for the ensuing year reported, and by unanimous consent the ballot of the Society was cast for the following officers:

President—President Daniel Coit Gilman, of Baltimore.

Vice-Presidents—Dr. William Hayes Ward, of New York ; Professor Crawford H. Toy, of Cambridge ; Professor Charles R. Lanman, of Cambridge.

Corresponding Secretary—Professor E. Washburn Hopkins, of New Haven.

Recording Secretary—Professor George F. Moore, of Cambridge.

Secretary of the Section for Religions—Professor Morris Jastrow, Jr., of Philadelphia.

Treasurer—Professor Frederick Wells Williams, of New Haven.

Librarian—Mr. Addison Van Name, of New Haven.

Directors—The officers above named : and President William R. Harper, of Chicago ; Professors Francis Brown, Richard Gottheil and A. V. Williams Jackson, of New York ; Professors Maurice Bloomfield and Paul Haupt, of Baltimore ; Professor Henry Hyvernat, of Washington.

The presentation of communications being resumed, the following papers were read :

Professor Haupt, The name Palmyra.

Dr. Arnold, The text of 1 Sam. xiv, 16. Remarks were made by Professors Torrey and Haupt.

Dr. Blake, Outlines of Tagalog grammar.

Dr. Woods, The Māṇḍūkya Upanisad with the Kārikā of Gāuḍapāda. Remarks were made by Professors Hopkins and Lanman.

Professor T. F. Wright, Gezer and its excavation.

Professor Moore, Preliminary questions for students of Hebrew meter. Remarks were made by Professor Haupt, Dr. Arnold, and Professor Torrey.

Professor Torrey, An unpublished Phoenician inscription from Sidon. Remarks were made by Professors Gottheil and Haupt.

Professor Hopkins, The form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.

Mr. Langdon, The name of the ferryman in the Babylonian Flood-story (read by Professor Gottheil).

Mr. Yohannan, New Persian manuscripts in the library of Columbia University.

Dr. Blake, Points of contact between Semitic and Tagalog.

Professor Haupt, The Septuagintal phrase ἐξ ἐλισσομένων.

The Corresponding Secretary read by title the following papers :

Professor Barton and Miss Ogden, Interpretation of the text of the archaic tablet of the E. A. Hoffman Collection.

Dr. Bolling, The relation of the Vedic forms of the dual.

Dr. Casanowicz, The exhibit of Oriental antiquities at the U. S. National Museum.

Mr. Ewing, The Āradā-Tilaka Tantra.

Dr. Littmann, Specimens of the popular literature of modern Abyssinia. Recent progress in Uralo-Altaic studies.

Rev. C. S. Sanders, Jupiter Dolichenus.

The following resolution of thanks was unanimously adopted:

The American Oriental Society desires to express its sincere thanks to the Trustees of the Boston Public Library, for the use of their lecture-room; to the Directors of the Museum of Fine Arts, for courtesies shown to the Society; to Rev. Dr. Winslow and Rev. Dr. Moxom, for extending to the Society the hospitality of the University Club; and to the Committee of Arrangements, for their efficient services.

At half past twelve the Society adjourned, to meet in Baltimore, Md., April 16, 1903.

The following is a list of all the papers presented to the Society:

1. Dr. W. R. Arnold; (*a*) The text of 1 Sam. xiv, 16.
2. Dr. W. R. Arnold; (*b*) The interpretation of קרנים מירו
ל, IIab. iii, 4.
3. Dr. W. R. Arnold; (*c*) Rp in the story of the tower, Gen. xi, 1-9.
4. Prof. Barton; Interpretation of the archaic tablet of the E. A. Hoffman Collection.
5. Dr. Blake; (*a*) The principal dialects of the Philippine Islands.
6. Dr. Blake; (*b*) Outlines of the Tagalog grammar.
7. Dr. Blake; (*c*) Points of contact between Semitic and Tagalog.
8. Prof. Bloomfield; Presentation of the chromo-photographic reproduction of the Kashmirian Atharva-Veda, edited by Bloomfield and Garbe.
9. Dr. Bolling; The relation of the Vedic forms of the dual.
10. Dr. Casanowicz; The exhibit of Oriental antiquities at the U. S. National Museum.
11. Mr. Ember; The pronunciation of Hebrew among the Russian Jews.
12. Mr. Ewing; The Çāradā-Tilaka Tantra.
13. Dr. Foote; (*a*) Note on 2 Kings vi, 6.
14. Dr. Foote; (*b*) Parallels in Latin poets to the Song of Songs.

15. Dr. Gray; Note on the old Persian inscription of Behistun.
16. Miss Lucia C. G. Grieve; Evidence of Satī among the early Greeks.
17. Prof. Haupt; (a) Biblical love-ditties.
18. Prof. Haupt; (b) The name Palmyra.
19. (c) The Septuagintal phrase ἐξ ἐλισσομένης.
20. Prof. Haupt; (d) An erotic poem by Samuel Hanagîd.
21. Prof. Hopkins; (a) Remarks on the form of numbers, the method of using them, and the numerical categories found in the Mahābhārata.
22. Prof. Hopkins; (b) Beast fables in the Mahābhārata.
23. Prof. Hopkins; (c) Notes on some historical aspects of the Mahābhārata.
24. Mr. Huxley; Syriac wedding and funeral songs.
25. Prof. Hyvernât; The historical side of some MSS. of Bar-Bahlûl's Lexicon.
26. Prof. Jackson; (a) Indo-Iranian Notes.
27. Prof. Jackson; (b) The Religion of the Achaemenian Kings, Second Series. Classical Allusions.
28. Prof. Jackson; (c) A gift to the Society from the Parsi Panchayat of Bombay.
29. Rev. Mr. Kohut; Jewish contributions to comparative folk-lore, I.
30. Mr. Langdon; The name of the ferryman in the Babylonian Flood-story.
31. Prof. Lanman; Report upon the approaching completion of Whitney's Atharva-Veda with a text-critical and exegetical commentary.
32. Dr. Littmann; (a) Specimens of the popular literature of modern Abyssinia.
33. Dr. Littmann; (b) Recent progress in Uralo-Altaic Studies.
34. Prof. Moore; (a) Announcement of the completion of the Index to the *Journal*, vols i-xx.
35. Prof. Moore; (b) Some preliminary questions for students of Hebrew meter.

36. Prof. Oertel; Contributions from the Jāiminiya Brāhmaṇa, Fourth Series.

37. Miss Ellen S. Ogden; The text of the archaic tablet of the E. A. Hoffman Collection.

38. Rev. Mr. Oussani; (a) Popular superstitions in early Arabia.

39. Rev. Mr. Oussani; (b) Mohammedan parallels to the Song of Songs.

40. Rev. Mr. Oussani; (c) An unpublished Christian Arabic legend of Seif-el-Mesih (the Sword of the Messiah).

41. Prof. Prince; The modern pronunciation of Coptic in the Mass.

42. Miss Catharine B. Runkle; Analysis of the Pāli canonical text, the Udāna.

43. Dr. Ryder; (a) Note on *brhacchandās*, AV. iii. 12. 3.

44. Dr. Ryder; (b) Kṛṣṇanātha's commentary on the Bengal recension of the Ṣakuntalā.

45. Rev. Mr. Sanders; Jupiter Dolichenus.

46. Dr. Scott; The owls and parrots of Polynesia.

47. Mr. Seiple; Theocritean parallels to the Song of Songs.

48. Prof. Stratton; A dated Gandhāra figure.

49. Prof. Torrey; (a) An unpublished Phoenician inscription from Sidon.

50. Prof. Torrey; (b) The Arabic MSS. at Yale University.

51. Prof. Toy; (a) Remarks on the Hebrew text of Ben-Sira.

52. Prof. Toy; (b) Creator gods.

53. Dr. Ward; Symbols of Babylonian gods.

54. Dr. Woods; The Māṇḍūkya Upaniṣad with the Kārikā of Gāṇḍapāda.

55. Prof. T. F. Wright; Gezer and its excavation.

56. Rev. Mr. Yohannan; (a) Influence of foreign languages on modern Syriac sounds.

57. Rev. Mr. Yohannan; (b) New Persian MSS. in the library of Columbia University.

LIST OF MEMBERS.

REVISED, JANUARY, 1903.

The number placed after the address indicates the year of election.

I. HONORARY MEMBERS.

- M. AUGUSTE BARTH, Membre de l'Institut, Paris, France. (Rue Garancière, 10.) 1898.
- Prof. RAMKRISHNA GOPAL BHANDARKAR, Dekkan Coll., Poona, India. 1887.
- His Excellency, OTTO VON BOEHTLINGK, Hospital Str. 25, Leipzig, Germany. 1844.
- JAMES BURGESS, LL.D., 22 Seton Place, Edinburgh, Scotland. 1899.
- Dr. ANTONIO MARIA CERIANI, Ambrosian Library, Milan, Italy. 1890.
- Prof. EDWARD B. COWELL, University of Cambridge, 10 Scrope Terrace, Cambridge, England. Corresponding Member, 1863; Hon., 1893.
- Prof. BERTHOLD DELBRUECK, University of Jena, Germany. 1878.
- Prof. FRIEDRICH DELITZSCH, University of Berlin, Germany. 1893.
- Prof. RICHARD GARBE, University of Tübingen, Germany. (Biesinger Str. 14.) 1902.
- Prof. M. J. DE GOEJE, University of Leyden, Netherlands. (Vliet 15.) 1898.
- Prof. IGNAZIO GUIDI, University of Rome, Italy. (Via Botteghe Oscure, 24.) 1893.
- Prof. HENDRIK KERN, University of Leyden, Netherlands. 1893.
- Prof. FRANZ KIELHORN, University of Goettingen, Germany. (Hainholzweg 21.) 1887.
- Prof. ALFRED LUDWIG, University of Prague, Bohemia. (Celakowsky Str. 15.) 1898.
- Prof. GASTON MASPERO, Collège de France, Paris, France. (Avenue de l'Observatoire, 24.) 1898.
- Prof. THEODOR NOELDEKE, University of Strassburg, Germany. (Kalbsgasse 16.) 1878.
- Prof. JULES OPPERT, Collège de France, Paris, France. (Rue de Sfax, 2.) 1893.
- Prof. RICHARD PISCHEL, University of Berlin, Germany. (Passauer Str. 23, W. 50.) 1902.
- Prof. EDUARD SACHAU, University of Berlin, Germany. (Wormser Str. 12, W.) 1887.
- Prof. ARCHIBALD H. SAYCE, University of Oxford, England. 1893.
- Prof. EBERHARD SCHRADER, University of Berlin, Germany. (Kronprinzen-Ufer 20, N. W.) 1890.
- Prof. FRIEDRICH VON SPIEGEL, Munich, Germany. (Königin Str. 49.) Corresponding Member, 1863; Hon., 1869.
- Prof. JULIUS WELLHAUSEN, University of Göttingen, Germany. (Weber Str. 18a.) 1902.

- EDWARD W. WEST, c.o. A. A. West, Clyst House, Theydon Bois (Essex), England. 1899.
 Prof. ERNST WINDISCH, University of Leipzig, Germany. (Universitäts Str. 15.) 1890. [Total, 25.]

II. CORPORATE MEMBERS.

Names marked with † are those of life members.

- Rev. JUSTIN EDWARDS ABBOTT, D.D., Bombay, India. 1900.
 Dr. CYRUS ADLER, U. S. National Museum, Washington, D. C. 1884.
 Prof. EDWARD V. ARNOLD, University College of North Wales, Bangor, Great Britain. 1896.
 Mrs. EMMA J. ARNOLD, 275 Washington St., Providence, R. I. 1894.
 Dr. WILLIAM R. ARNOLD, 120 Riverside Drive, New York, N. Y. 1898.
 Rev. EDWARD E. ATKINSON, Cambridge, Mass. 1894.
 Hon. SIMON E. BALDWIN, LL.D., 44 Wall St., New Haven, Conn. 1898.
 Miss ANNIE L. BARBER, Chestnut St., Meadville, Pa. 1892.
 Prof. GEORGE A. BARTON, Bryn Mawr College, Bryn Mawr, Pa. 1888.
 Prof. L. W. BATTEN, 38 Stuyvesant St., New York. 1894.
 Rev. HARLAN P. BEACH, Montclair, N. J. 1898.
 Prof. WILLIS J. BEECHER, D.D., Theological Seminary, Auburn, N. Y. 1900.
 Rev. JOSEPH F. BERG, Ph.D., Port Richmond, S. I., N. Y. 1898.
 Dr. WILLIAM STURGIS BIGELOW, 60 Beacon St., Boston, Mass. 1894.
 Prof. JOHN BINNEY, Berkeley Divinity School, Middletown, Conn. 1887.
 FRANK RINGGOLD BLAKE (Johns Hopkins Univ.), 2106 Oak St., Baltimore, Md. 1900.
 Rev. DAVID BLAUSTEIN, Educational Alliance, 197 East Broadway, New York, N. Y. 1891.
 FREDERICK J. BLISS, Ph.D., Syrian Protestant College, Beirut, Syria. 1898.
 Rev. CARL AUGUST BLOMGREN, Ph.D., 1525 McKean St., Philadelphia, Pa. 1900.
 Prof. MAURICE BLOOMFIELD, Johns Hopkins University, Baltimore, Md. 1881.
 Prof. CHARLES W. E. BODY (General Theological Seminary), 9 Chelsea Square, New York, N. Y. 1897.
 Dr. ALFRED BOISSIER, Le Rivage près Chambésy, Switzerland. 1897.
 Dr. GEORGE M. BOLLING, Catholic Univ. of America, Washington, D. C. 1896.
 Prof. JAMES HENRY BREASTED, University of Chicago, Chicago, Ill. 1891.
 Prof. CHAS. A. BRIGGS (Union Theol. Sem.), 120 West 93d St., New York, N. Y. 1879.
 Miss SARAH W. BROOKS, Lexington, Mass. 1896.
 Prof. CHAS. RUFUS BROWN, Newton Theological Institution, Newton Centre, Mass. 1886.
 Prof. FRANCIS BROWN (Union Theological Seminary), 700 Park Ave., New York, N. Y. 1881.
 Prof. CARL DARLING BUCK, University of Chicago, Chicago, Ill. 1892.
 Prof. HENRY F. BURTON, Rochester University, Rochester, N. Y. 1881.
 Dr. W. CALAND, 5 Seeligsingel, Breda, Netherlands. 1897.

- Rev. JOHN CAMPBELL, Kingsbridge, New York, N. Y. 1896.
 Rev. SIMON J. CARR, Ph.D., 1527 Church St., Frankford, Philadelphia, Pa. 1892.
 Prof. A. S. CARRIER (McCormick Theological Seminary), 1042 N. Halsted St., Chicago, Ill. 1890.
 Dr. FRANKLIN CARTER, Camden, N. C. 1873.
 Dr. PAUL CARUS, La Salle, Illinois. 1897.
 Dr. I. M. CASANOWICZ, U. S. National Museum, Washington, D. C. 1893.
 Miss EVA CHANNING, Exeter Chambers, Boston, Mass. 1883.
 Dr. FRANK DYER CHESTER, United States Consulate, Buda-Pesth, Hungary. 1891.
 CLARENCE H. CLARK, Locust and 42d Sts., Philadelphia, Pa. 1897.
 Rev. HENRY N. COBB, 25 East 22d St., New York, N. Y. 1875.
 Prof. CAMDEN M. COBERN, 4611 Ellis Ave., Chicago, Ill. 1894.
 WM. EMMETTE COLEMAN, Chief Quartermaster's Office, San Francisco, Cal. 1885.
 †GEORGE WETMORE COLLES, 62 Fort Greene Place, Brooklyn, N. Y. 1882.
 Prof. HERMANN COLLITZ, Bryn Mawr College, Bryn Mawr, Pa. 1887.
 Miss ELIZABETH S. COLTON, Easthampton, Mass. 1896.
 WILLIAM MERRIAM CRANE, 16 East 87th St., New York, N. Y. 1902.
 STEWART CULIN (Univ. of Pennsylvania), 127 South Front St., Philadelphia, Pa. 1888.
 Prof. SAMUEL IVES CURTISS, D.D., 45 Warren Ave., Chicago, Ill. 1902.
 Prof. JOHN D. DAVIS, Princeton Theological Seminary, Princeton, N. J. 1888.
 LEE MALTBE DEAN, North Brookfield, Mass. 1897.
 ALFRED L. P. DENNIS, 72 Federal St., Brunswick, Me. 1900.
 JAMES T. DENNIS, 1008 N. Calvert St., Baltimore, Md. 1900.
 Dr. P. L. ARMAND DE POTTER, 45 Broadway, New York, N. Y. 1880.
 Rev. D. STUART DODGE, 9 Cliff St., New York, N. Y. 1867.
 Prof. JAMES F. DRISCOLL, St. Austin's College, Washington, D. C. 1897.
 SAMUEL F. DUNLAP, 18 West 22nd St., New York, N. Y. 1854.
 Dr. HARRY WESTROOK DUNNING, 5 Kilsyth Road, Brookline, Mass. 1894.
 WILBERFORCE EAMES, Lenox Library, 890 Fifth Ave., New York, N. Y. 1897.
 Prof. FREDERICK C. EISELN, Garrett Biblical Inst., Evanston, Ill. 1901.
 Mrs. WILLIAM M. ELLICOTT, 106 Ridgewood Road, Roland Park, Md. 1897.
 Prof. LEVI H. ELWELL, Amherst College, Amherst, Mass. 1883.
 Rev. ARTHUR H. EWING, The Jumna Mission House, Allahâbâd, N. W. P., India. 1900.
 Rev. Prof. C. P. FAGNANI, 700 Park Ave., New York, N. Y. 1901.
 MARSHALL BRYANT FANNING, 1079 Boylston St., Boston, Mass. 1897.
 Prof. EDWIN WHITFIELD FAX, University of Texas, Austin, Texas. 1888.
 ERNEST F. FENOLLOSA, 419 West 118th St., New York, N. Y. 1894.
 Prof. HENRY FERGUSON, Trinity College, Hartford, Conn. 1876.
 Rev. JOHN C. FERGUSON, 121a Bubbling Spring Road, Shanghai, China. 1900.
 †Lady CAROLINE FITZ MAURICE, 2 Green St., Grosvenor Square, London, England. 1886.

- Rev. THEODORE C. FOOTE, John Hopkins University, Baltimore, Md. 1900.
†FRANK B. FORBES, 65 Marlborough St., Boston, Mass. 1864.
Rev. JAS. EVERETT FRAME (Union Theological Sem.), 700 Park Ave., New York, N. Y. 1892.
Prof. ARTHUR L. FROTHINGHAM, JR., Princeton University, Princeton, N. J. 1883.
Dr. WILLIAM H. FURNESS, 8d, Wallingford, Delaware Co., Penn. 1897.
Rev. FRANCIS E. GIGOT, St. Mary's Seminary, Baltimore, Md. 1901.
Prof. BASIL LANNEAU GILDERSLEEVE, Johns Hopkins Univ., Baltimore, Md. 1858.
Dr. DANIEL COIT GILMAN, 614 Park Ave., Baltimore, Md. 1857.
LOUIS GINZBERG, Ph.D., 60 West 115th St., New York, N. Y. 1900.
Rev. A. KINGSLEY GLOVER, Wells, Minn. 1901.
Prof. WILLIAM WATSON GOODWIN (Harvard Univ.), 5 Follen St., Cambridge, Mass. 1857.
Prof. RICHARD J. H. GOTTHEIL (Columbia Univ.), 2074 Fifth Ave., New York, N. Y. 1886.
JACOB GRAPE, JR., N. Washington St., near Fayette, Baltimore, Md. 1888.
LOUIS H. GRAY, Ph.D. (Princeton Univ.), 53 Second Ave., Newark, N. J. 1897.
†Dr. GEORGE A. GRIERSON, Rathfarnham, Camberley, Surrey, England. 1899.
Miss LUCIA C. GRAEME GRIEVE, 633 President St., Brooklyn, N. Y. 1894.
Miss LOUISE H. R. GRIEVE, M.D., Satara, Bombay Presidency, India. 1898.
Dr. KARL JOSEF GRIMM, Ursinus College, Collegeville, Pa. 1897.
Dr. J. B. GROSSMANN, 236 Custer Ave., Youngstown, O. 1894.
Prof. LOUIS GROSSMANN (Hebrew Union College), 2212 Park Ave., Cincinnati, O. 1890.
CHAS. F. GUNTHER, 212 State St., Chicago, Ill. 1889.
Rev. ADOLPH GUTTMACHER, 1833 Linden Ave., Baltimore, Md. 1896.
Dr. CARL C. HANSEN, Lakawn Lampang, Laos (via Brindisi, Moulmain, and Raheng). 1902.
Prof. ROBERT FRANCIS HARPER, Univ. of Chicago, Chicago, Ill. 1886.
Pres. WILLIAM RAINEY HARPER, Univ. of Chicago, Chicago, Ill. 1885.
Prof. SAMUEL HART, Berkeley Divinity School, Middletown, Conn.
Prof. PAUL HAUPT (Johns Hopkins Univ.), 2511 Madison Ave., Baltimore, Md. 1883.
Dr. HENRY HARRISON HAYNES, 6 Ellery St., Cambridge, Mass. 1892.
Prof. RICHARD HENEGBRY, Ph.D., 1738 Logan Ave., Denver, Col. 1900.
Col. THOS. WENTWORTH HIGGINSON, 25 Buckingham St., Cambridge, Mass. 1869.
Prof. HERMANN V. HILPRECHT (Univ. of Pennsylvania), 403 South 41st St., Philadelphia, Pa. 1887.
Rev. HUGO W. HOFFMAN, 306 Rodney St., Brooklyn, N. Y. 1899.
Prof. E. WASHBURN HOPKINS (Yale Univ.), 235 Bishop St., New Haven, Conn. 1881.
WALTER DAVID HOPKINS, 1444 Pacific St., Brooklyn, N. Y. 1902.
Prof. JAMES M. HOPPIN, D.D. (Yale Univ.), 47 Hillhouse Ave., New Haven, Conn. 1862.

- ROBERT E. HUME, 700 Park Ave., New York, N. Y. 1900.
 Miss ANNIE K. HUMPHERY, 1114 14th St., Washington, D. C. 1873.
 HENRY MINOR HUXLEY, 287 Washington Ave., Chelsea, Mass.
 Prof. HENRY HYVERNAT, Catholic Univ. of America, Washington, D. C. 1889.
 Prof. A. V. WILLIAMS JACKSON (Columbia Univ.), 16 Highland Place, Yonkers, N. Y. 1885.
 Rev. MARCUS JASTROW, 139 West Upsal St., Germantown, Pa. 1887.
 Prof. MORRIS JASTROW, JR. (Univ. of Pennsylvania), 248 South 23d St., Philadelphia, Pa. 1886.
 Miss MARY JEFFERS, Bryn Mawr, Pa. 1900.
 Rev. HENRY F. JENKS, P. O. Box 143, Canton, Mass. 1874.
 Prof. JAMES RICHARD JEWETT (Univ. of Minnesota), 266 Summit Ave., St. Paul, Minnesota. 1887.
 Dr. CHRISTOPHER JOHNSTON (Johns Hopkins University), 21 West 20th St., Baltimore, Md. 1889.
 Prof. MAX KELLNER, Episcopal Theological School, Cambridge, Mass. 1886.
 Miss ELIZA H. KENDRICK, Ph.D., 45 Hunnewell Ave., Newton, Mass. 1896.
 Prof. CHARLES FOSTER KENT (Yale Univ.), 406 Humphrey St., New Haven, Conn. 1890.
 Prof. GEORGE L. KITTREDGE (Harvard University), 9 Hilliard St., Cambridge, Mass. 1899.
 Prof. GEORGE W. KNOX (Union Theol. Seminary), 700 Park Ave., New York, N. Y. 1899.
 Rev. GEORGE A. KOHUT, 44 West 58th St., New York, N. Y. 1894.
 STEPHEN HERBERT LANGDON, 41 East 69th St., New York, N. Y. 1902.
 †Prof. CHARLES ROCKWELL LANMAN (Harvard Univ.), 9 Farrar St., Cambridge, Mass. 1876.
 BERTHOLD LAUFER, Ph.D., Hong Kong and Shanghai Bank, Shanghai, China. 1900.
 †HENRY C. LEA, 2000 Walnut St., Philadelphia, Pa. 1898.
 Prof. C. S. LEAVENWORTH, Nan Yang College, Shanghai, China. 1900.
 Prof. CASPAR LEVIAS, Hebrew Union College, Cincinnati, Ohio. 1892.
 ROBERT LILLEY, Grafton, Mass. 1894.
 Prof. THOMAS B. LINDSAY, Boston Univ., Boston, Mass. 1883.
 Prof. CHARLES E. LITTLE (Vanderbilt Univ.), 308 Gowday St., Nashville, Tenn. 1901.
 Dr. ENNO LITTMANN, University Library, Princeton, N. J. 1902.
 Rev. JACOB W. LOCH, 59 Schermerhorn St., Brooklyn, N. Y. 1899.
 PERCIVAL LOWELL, care of Russell & Putnam, 50 State St., Boston, Mass. 1893.
 †BENJAMIN SMITH LYMAN, 708 Locust St., Philadelphia, Pa. 1871.
 Prof. DAVID GORDON LYON (Harvard Univ.), 15 Lowell St., Cambridge, Mass. 1882.
 ALBERT MORTON LYTGOE, Gira, Upper Egypt. 1899.
 Prof. DUNCAN B. MACDONALD, Hartford Theological Seminary, Hartford, Conn. 1893.
 Rev. CHARLES S. MACFARLAND, Ph.D., 629 Salem St., Malden, Mass. 1898.

- Prof. HERBERT W. MAGOUN, Redfield, South Dakota. 1887.
Prof. MAX L. MARGOLIS, University of California, Berkeley, Cal. 1890.
Prof. ALLAN MARQUAND, Princeton Univ., Princeton, N. J. 1888.
Prof. WINFRED ROBERT MARTIN, Trinity College, Hartford, Conn. 1889.
WILLIAM ARNOT MATHER, Hartford Theological Seminary, Hartford, Conn. 1899.
MRS. MATILDA R. MCCONNELL, 112 Madison Ave., New York, N. Y. 1890.
Rev. JOHN MCFADYEN, Knox College, Toronto, Canada. 1899.
Rev. DONALD J. MCKINNON, 1032 Guerrero St., San Francisco, Cal. 1897.
Rev. W. B. MCPHERSON, Johns Hopkins University, Baltimore, Md. 1901.
Prof. WILLIAM N. MEBANE, Dublin, Pulaski Co., Va. 1898.
TRUMAN MICHELSON, 241 Winyah Ave., New Rochelle, N. Y. 1899.
MRS. HELEN L. MILLION (*née* LOVELL), Hardin College, Mexico, Missouri, 1892.
Prof. LAWRENCE H. MILLS (Oxford University), 119 Ifley Road, Oxford, England. 1881.
Prof. EDWIN KNOX MITCHELL (Hartford Theol. Sem.), 57 Gillette St., Hartford, Conn. 1898.
Prof. GEORGE F. MOORE (Harvard University), 3 Divinity Ave., Cambridge, Mass. 1887.
†MRS. MARY H. MOORE, 3 Divinity Ave., Cambridge, Mass. 1902.
PAUL ELMER MORE, 265 Springdale Ave., East Orange, N. J. 1893.
Prof. EDWARD S. MORSE, Salem, Mass. 1894.
WARREN J. MOULTON, Ph.D. (Yale Divinity School), 23 East Divinity Hall, New Haven, Conn. 1899.
Rev. Dr. PHILIP S. MOXOM, 83 Dartmouth Terrace, Springfield, Mass. 1898.
Rev. Prof. A. J. ELDER MULLAN, S.J., Georgetown University, Washington, D. C. 1889.
ISAAC MYER, 21 East 60th St., New York, N. Y. 1888.
Prof. CHARLES ELIOT NORTON, Cambridge, Mass. 1857.
Prof. HANNS OERTEL (Yale Univ.), 2 Phelps Hall, New Haven, Conn. 1890.
Miss ELLEN S. OGDEN, B.L., 398 Western Ave., Albany, N. Y. 1898.
GEORGE N. OLCOTT, Ridgefield, Conn. 1892.
†ROBERT M. OLYPHANT, 160 Madison Ave., New York, N. Y. 1861.
JOHN ORNE, Ph.D., 104 Ellery St., Cambridge, Mass. 1890.
Prof. GEORGE W. OSBORN, New York University, New York, N. Y. 1894.
Rev. GABRIEL OUSSANI, Johns Hopkins University, Baltimore, Md. 1901.
Rev. CHARLES RAY PALMER, D.D., 127 Whitney Ave., New Haven, Conn. 1900.
Prof. LEWIS B. PATON, Hartford Theological Seminary, Hartford, Conn. 1894.
Dr. CHARLES PEABODY, 197 Brattle St., Cambridge, Mass. 1892.
Prof. ISMAR J. PERITZ, Syracuse University, Syracuse, N. Y. 1894.
Prof. EDWARD DELAVAN PERRY (Columbia Univ.), 542 West 114th St., New York, N. Y. 1879.
Rev. Dr. JOHN P. PETERS, 225 West 99th St., New York, N. Y. 1882.
Prof. DAVID PHILIPSON, Hebrew Union College, Cincinnati, O. 1889.
MURRAY E. POOLE, 21 East State St., Ithaca, N. Y. 1897.

- WILLIAM POPPER, 260 West 93d St., New York, N. Y. 1897.
 Rev. F. L. HAWKES POTT, St. John's College, Shanghai, China. 1901.
 Prof. IRA M. PRICE (Univ. of Chicago), Morgan Park, Ill. 1887.
 Prof. JOHN DYNELEY PRINCE (Columbia Univ.), 15 Lexington Ave., New York, N. Y. 1888.
 Madame ZÉNAÏDE A. RAGOZIN, care of Putnam Sons, West 23d St., New York, N. Y. 1886.
 HORACE M. RAMSEY (University of California), San Mateo, Cal. 1902.
 Dr. GEORGE ANDREW REISNER, Ghizeh Museum, Cairo, Egypt. 1891.
 ERNEST C. RICHARDSON, Library of Princeton Univ., Princeton, N. J. 1900.
 J. NELSON ROBERTSON, 219 Bleecker St., Toronto, Ont. 1902.
 EDWARD ROBINSON, Museum of Fine Arts, Boston, Mass. 1894.
 Prof. GEORGE LIVINGSTON ROBINSON (McCormick Theol. Sem.), 10 Chalmers Place, Chicago, Ill. 1892.
 Hon. WILLIAM WOODVILLE ROCKHILL, Metropolitan Club, Washington, D. C. 1880.
 Prof. ROBERT W. ROGERS, D.D., Drew Theological Seminary, Madison, N. J. 1888.
 Prof. JAMES HARDY ROPES (Harvard University), 39½ Shepard St., Cambridge, Mass. 1893.
 Rev. WILLIAM ROSENAU, 825 Newington Ave., Baltimore, Md. 1897.
 Miss ADELAIDE RUDOLPH, 434 Madison Ave., New York, N. Y. 1894.
 Mrs. JANET E. RUUTZ-REES, 371 West End Ave., New York, N. Y. 1897.
 Miss CATHARINE B. RUNKLE, 15 Everett St., Cambridge, Mass. 1900.
 ARTHUR W. RYDER, 32 Wendell Ave., Cambridge, Mass. 1902.
 Prof. FRANK K. SANDERS (Yale University), 235 Lawrence St., New Haven Conn. 1897.
 Rev. TOBIAS SCHANFARBER, The Lakota, Michigan Boulevard, Chicago, Ill. 1897.
 Dr. H. ERNEST SCHMID, White Plains, N. Y. 1866.
 Prof. NATHANIEL SCHMIDT, Cornell University, Ithaca, N. Y. 1894.
 MONTGOMERY SCHUYLER, JR., U. S. Embassy, St. Petersburg, Russia. 1899.
 Dr. CHARLES P. G. SCOTT, Radnor, Pa. 1895.
 J. HERBERT SENTER, 10 Avon St., Portland, Me. 1870.
 Dr. CHARLES H. SHANNON, Univ. of Tenn., Knoxville, Tenn. 1899.
 THOMAS S. SIMONDS, 296 Cabot St., Beverly, Mass. 1892.
 Prof. HENRY PRESERVED SMITH, Amherst College, Amherst, Mass. 1877.
 Mr. LOUIS C. SOLYOM, Library of Congress, Washington, D. C. 1901.
 Prof. MAXWELL SOMMERVILLE, 124 North Seventh St., Philadelphia, Pa. 1890.
 WILLIAM WALLACE SPENCE, JR., Bolton, Baltimore, Md. 1900.
 Dr. EDWARD H. SPIEKER, Johns Hopkins Univ., Baltimore, Md. 1884.
 Rev. HANS H. SPOER, Ph.D., 120 Remsen St., Astoria, L. I. 1899.
 DAVID BRAINERD SPOONER, The Sanskrit College, Benares, India. 1902.
 HENRY HULL ST. CLAIR, JR., 131 West 111th St., New York, N. Y. 1900.
 Prof. CHARLES C. STEARNS, 126 Garden St., Hartford, Conn. 1899.
 Rev. JAMES D. STEELE, 74 West 103d St., New York, N. Y. 1892.
 NATHAN STERN, 448 West 43d St., New York, N. Y. 1900.

- Prof. J. H. STEVENSON, Vanderbilt University, Nashville, Tenn. 1896.
Mrs. SARA YORKE STEVENSON, 237 South 21st St., Philadelphia, Pa. 1890.
JOSEPH TRUMBULL STICKNEY, 3 Rue Soufflot, Paris, France. 1900.
Rev. ANSON PHELPS STOKES, JR., Yale University, New Haven, Conn. 1900.
MAYER SULZBERGER, 1303 Girard Ave., Philadelphia, Pa. 1888.
HENRY OSBORN TAYLOR, Century Association, 7 West 43d St., New York, N. Y. 1899.
Rev. J. J. TIERNEY, D.D., St. Mary's Seminary, Md. 1901.
Prof. HENRY A. TODD (Columbia University), 824 West End Ave., New York, N. Y. 1885.
Prof. HERBERT CUSHING TOLMAN, Vanderbilt Univ., Nashville, Tenn. 1890.
Prof. CHARLES C. TORREY (Yale University), 67 Mansfield St., New Haven, Conn. 1891.
Prof. CRAWFORD H. TOY (Harvard Univ.), 7 Lowell St., Cambridge, Mass. 1871.
Rev. JOSEPH VINCENT TRACY, 75 Union Park St., Boston, Mass. 1892.
JOHN M. TROUT, Bridgeville, Del. 1899.
Rev. HENRY CLAY TRUMBULL, 1031 Walnut St., Philadelphia, Pa. 1888.
Prof. CHARLES MELLEN TYLER, Cornell Univ., Ithaca, N. Y. 1894.
ADDISON VAN NAME (Yale Univ.), 121 High St., New Haven, Conn. 1863.
EDWARD P. VINING, 49 Second St., San Francisco, Cal. 1883.
THOMAS E. WAGGAMAN, 917 F St., N. W., Washington, D. C. 1897.
Miss SUSAN HAYES WARD, Abington Ave., Newark, N. J. 1874.
Dr. WILLIAM HAYES WARD, 130 Fulton St., New York, N. Y. 1869.
Miss CORNELIA WARREN, 67 Mt. Vernon St., Boston, Mass. 1894.
Pres. WILLIAM F. WARREN, Boston University, Boston, Mass. 1877.
Rev. W. SCOTT WATSON, West New York, New Jersey. 1893.
CHARLES WALLACE WATTS, Smithland, Ky. 1898.
Prof. J. E. WERREN, 17 Leonard Ave., Cambridge, Mass. 1894.
Pres. BENJAMIN IDE WHEELER, University of California, Berkeley, Cal. 1885.
Prof. JOHN WILLIAMS WHITE (Harvard Univ.), 18 Concord Ave., Cambridge, Mass. 1877.
Miss MARIA WHITNEY, 2 Divinity Ave., Cambridge, Mass. 1897.
Mrs. WILLIAM DWIGHT WHITNEY, 227 Church St., New Haven, Conn. 1897.
Rev. E. T. WILLIAMS, U. S. Legation, Pekin, China, 1901.
FREDERICK WELLS WILLIAMS (Yale Univ.), 135 Whitney Ave., New Haven, Conn. 1895.
TALCOTT WILLIAMS, LL.D. ("The Press"), 916 Pine St., Philadelphia, Pa. 1884.
Dr. THOMAS WILSON, U. S. National Museum, Washington, D. C. 1897.
Rev. Dr. WILLIAM COPLEY WINSLOW, 525 Beacon St., Boston, Mass. 1885.
Rev. STEPHEN S. WISE, 233 N. 24th St., Portland, Oregon. 1894.
HENRY B. WITTON, Inspector of Canals, 16 Murray St., Hamilton, Ontario. 1885.
Rev. LAUREN P. WOLFE, Church of The Holy Comforter, 19th and Titan Sts., Philadelphia, Pa. 1898.
Prof. HENRY WOOD, Johns Hopkins University, Baltimore, Md. 1884.

- WILLIAM W. WOOD, 1604 Linden Ave., Baltimore, Md. 1900.
 JAMES H. WOODS, Ph.D., 2 Chestnut St., Boston, Mass. 1900.
 Prof. JOHN HENRY WRIGHT (Harvard Univ.), 38 Quincy St., Cambridge, Mass. 1898.
 Prof. THEODORE F. WRIGHT, 42 Quincy St., Cambridge, Mass. 1893.
 Rev. ABRAHAM YOHANNAN, Columbia University, New York, N. Y. 1894.
 Rev. EDWARD J. YOUNG, 519 Main St., Waltham, Mass. 1869.
 [TOTAL, 260.]

III. MEMBERS OF THE SECTION FOR THE HISTORICAL STUDY OF RELIGIONS.

- Prof. FELIX ADLER, Ph.D., 123 East 60th St., New York, N. Y. 1900.
 Rev. Dr. SAMUEL H. BISHOP, 176 West 82d St., New York, N. Y. 1898.
 Rev. JOHN L. CHANDLER, Madura, South India. 1899.
 SAMUEL DICKSON, 901 Clinton St., Philadelphia, Pa. 1899.
 ROLAND B. DIXON, Peabody Museum, Cambridge, Mass. 1899.
 Dr. ARTHUR FAIRBANKS, University of Iowa, Iowa City, Iowa. 1898.
 Prof. FRANKLIN H. GIDDINGS (Columbia Univ.), 150 West 79th St., New York, N. Y. 1900.
 Prof. ARTHUR L. GILLETT, Hartford Theological Seminary, Hartford, Conn. 1898.
 Prof. GEORGE S. GOODSPEED, University of Chicago, Chicago, Ill. 1899.
 Dr. CHARLES B. GULICK (Harvard University), 18 Walker St., Cambridge, Mass. 1899.
 Prof. WILLIAM JAMES (Harvard University), 95 Irving St., Cambridge, Mass. 1899.
 Prof. GEORGE T. LADD (Yale Univ.), 204 Prospect St., New Haven, Conn. 1898.
 Prof. HINCKLEY G. MITCHELL, Ph.D., D.D. (Boston University), 72 Mt. Vernon St., Boston, Mass. 1900.
 Prof. MORRIS H. MORGAN, Harvard University, Cambridge, Mass. 1902.
 WILLIAM W. NEWELL, Cambridge, Mass. 1898.
 FRED NORRIS ROBINSON, Ph.D. (Harvard Univ.), 24 Grays Hall, Cambridge, Mass. 1900.
 Rev. CHARLES S. SANDERS, Aintab, Turkey. 1902.
 Rev. Dr. MINOT J. SAVAGE, 34th St. and Park Ave., New York, N. Y. 1898.
 Prof. EDWIN R. SELIGMAN (Columbia Univ.), 324 West 86th St., New York, N. Y. 1898.
 Prof. LANGDON C. STEWARDSON, Lehigh University, South Bethlehem, Pa. 1901.
 Prof. WILLIAM G. SUMNER (Yale Univ.), 240 Edwards St., New Haven, Conn. 1898.
 Prof. R. M. WENLEY, University of Michigan, Ann Arbor, Mich. 1898.
 Rev. NATHAN H. WILLIAMS, Palmetto, Fla. 1902.
 [TOTAL, 28.]

IV. CORRESPONDING MEMBERS.

- Prof. GRAZIADIO ISAYA ASCOLI, Royal Academy of Sciences and Letters, Milan, Italy.
- Rev. C. C. BALDWIN (formerly Missionary at Foochow, China), 105 Spruce St., Newark, N. J.
- Prof. ADOLPH BASTIAN, Univ. of Berlin, Germany. 1866.
- Pres. DANIEL BLISS, Syrian Protestant College, Beirut, Syria.
- Rev. Dr. HENRY BLODGET (formerly Missionary at Peking, China), 313 State St., Bridgeport, Conn. 1858.
- Rev. ALONZO BUNKER, Missionary at Toungoo, Burma. 1871.
- Rev. MARCUS M. CARLETON, Missionary at Ambala, India.
- Rev. EDSON L. CLARK, Hinsdale, Mass. Corp. Member, 1867.
- Rev. WILLIAM CLARK, Florence, Italy.
- Judge ERNEST H. CROSBY, Rhinebeck, N. Y. 1890.
- Rev. JOSEPH EDKINS, Shanghai, China. 1869.
- A. A. GARGIULO, U. S. Legation, Constantinople, Turkey. 1892.
- HENRY GILLMAN, 107 Fort St., West Detroit, Mich. 1890.
- Rev. Dr. JOHN T. GRACEY (Editor of *The Missionary Review of the World*), 177 Pearl St., Rochester, N. Y. 1869.
- Rev. LEWIS GROUT, West Brattleboro, Vt. 1849.
- Rev. JOHN T. GULICK, Missionary at Osaka, Japan.
- Dr. WILLABE HASKELL, 96 Dwight St., New Haven, Conn. 1877.
- Prof. J. H. HAYNES, Central Turkey College, Aintab, Syria. 1887.
- Dr. JAMES C. HEPBURN, Missionary at Yokohama, Japan. 1873.
- Dr. A. F. RUDOLF HOERNLE, 38 Banbury Road, Oxford, England. 1893.
- Rev. Dr. HENRY H. JESSUP, Missionary at Beirut, Syria.
- Rev. Prof. ALBERT L. LONG, Robert College, Constantinople, Turkey. 1870.
- Rev. ROBERT S. MACLAY (formerly Missionary at Tokio, Japan), President of the Univ. of the Pacific, Fernando, Cal.
- Pres. WILLIAM A. P. MARTIN, Peking, China. 1858.
- Prof. EBERHARD NESTLE, Ulm, Württemberg, Germany. 1888.
- Dr. ALEXANDER G. PASPATI, Athens, Greece. 1861.
- Rev. STEPHEN D. PEET, 5817 Madison Ave., Chicago, Ill. 1881.
- ALPHONSE PINART. [Address desired.] 1871.
- Prof. LÉON DE ROSNY (École des langues orientales vivantes), 47 Avenue Duquesne, Paris, France. 1857.
- Rev. Dr. S. I. J. SCHERESCHEWSKY, Shanghai, China.
- Rev. W. A. SHEDD, Missionary at Oroomiah, Persia. 1893.
- Dr. JOHN C. SUNDBERG, Care of Register Office, 46 Park Place, New York, N. Y. 1893.
- Rev. GEORGE N. THOMSEN, of the American Baptist Mission, Bapatla, Madras Pres., India. Member, 1890; Corresp., 1891.
- Rev. GEORGE T. WASHBURN, Meriden, Conn.
- Rev. JAMES W. WAUGH, Missionary at Lucknow, India. (Now at Ocean Grove, N. J.) 1873.
- Rev. JOSEPH K. WHITE, New Hamburg, N. Y. Corp. Member, 1869.
- [TOTAL, 36.]

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NEW YORK: American Geographical Society.

PHILADELPHIA, PA.: American Philosophical Society.

WASHINGTON, D. C.: Smithsonian Institution.

Bureau of American Ethnology.

WORCESTER, MASS.: American Antiquarian Society.

II. EUROPE.

AUSTRIA, VIENNA: Kaiserliche Akademie der Wissenschaften.

Anthropologische Gesellschaft.

PRAGUE: Königlich Böhmisches Gesellschaft der Wissenschaften.

DENMARK, ICELAND, REYKJAVIK: University Library.

FRANCE, PARIS: Société Asiatique. (Rue de Seine, Palais de l'Institut.)

Académie des Inscriptions et Belles-Lettres.

Bibliothèque Nationale.

Musée Guimet. (Avenue du Trocadéro.)

École des Langues Orientales Vivantes. (Rue de Lille, 2.)

GERMANY, BERLIN: Königlich Preussische Akademie der Wissenschaften.

Königliche Bibliothek.

Seminar für Orientalische Sprachen (Am Zeughause 1.).

GÖTTINGEN: Königlich Gesellschaft der Wissenschaften.

HALLE: Bibliothek der Deutschen Morgenländischen Gesellschaft. (Friedrichstr. 50.)

LEIPZIG: Königlich Sächsische Gesellschaft der Wissenschaften.

MUNICH: Königlich Bairische Akademie der Wissenschaften.

Königliche Hof- und Staatsbibliothek.

GREAT BRITAIN, LONDON: Royal Asiatic Society of Great Britain and Ireland.

(22 Albemarle St., W.)

Library of the India Office. (Whitehall, SW.)

Society of Biblical Archaeology. (37 Great Russell St., Bloomsbury, W.C.)

Philological Society. (Care of Dr. F. J. Furnivall, 3 St. George's Square, Primrose Hill, NW.)

ITALY, FLORENCE: Società Asiatica Italiana.

ROME: Reale Accademia dei Lincei.

NETHERLANDS, AMSTERDAM: Koninklijke Akademie van Wetenschappen.

THE HAGUE: Koninklijk Instituut voor Taal-, Land-, en Volkenkunde van Nederlandsch Indië.

LEYDEN: Curatorium of the University.

RUSSIA, HELSINGFORS: Société Finno-Ougrienne.

ST. PETERSBURG: Imperatorskaja Akademija Nauk.

Archeologiji Institut.

SWEDEN, UPSALA: Humanistiska Vetenskaps-Samfundet.

III. ASIA.

CALCUTTA, GOV'T OF INDIA : Home Department.

CEYLON, COLOMBO : Ceylon Branch of the Royal Asiatic Society.

CHINA, PEKING : Peking Oriental Society.

SHANGHAI : China Branch of the Royal Asiatic Society.

TONKIN : l'école Française d'extrême Orient (Rue de Coton), Hanoi.

INDIA, BOMBAY : Bombay Branch of the Royal Asiatic Society.

CALCUTTA : The Asiatic Society of Bengal.

The Buddhist Text Society. (86 Jaun Bazar St.)

LAHORE : Library of the Oriental College.

JAPAN, TOKIO : The Asiatic Society of Japan.

JAVA, BATAVIA : Bataviaasch Genootschap van Kunsten en Wetenschappen.

KOREA : Branch of Royal Asiatic Society, Seoul, Korea.

IV. AFRICA.

EGYPT, CAIRO : The Khedivial Library.

V. EDITORS OF THE FOLLOWING PERIODICALS.

The Indian Antiquary (care of the Education Society's Press, Bombay, India).

Wiener Zeitschrift für die Kunde des Morgenlandes (care of Alfred Hölder, Rothenthurm-str. 15, Vienna, Austria).

Zeitschrift für vergleichende Sprachforschung (care of Prof. E. Kuhn, 3 Hess Str., Munich, Bavaria).

Revue de l'Histoire des Religions (care of M. Jean Réville, chez M. E. Leroux, 28 rue Bonaparte, Paris, France).

Zeitschrift für die alttestamentliche Wissenschaft (care of Prof. Bernhard Stade, Giessen, Germany).

Beiträge zur Assyriologie und semitischen Sprachwissenschaft. (J. C. Hinrichs'sche Buchhandlung, Leipzig, Germany.)

Oriental Bibliography (care of Dr. Lucian Scherman, 8 Gisela Str., Munich, Bavaria).

The American Antiquarian and Oriental Journal, Good Hope, Illinois.

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The Editors request the Librarians of any Institutions or Libraries, not mentioned above, to which this Journal may regularly come, to notify them of the fact. It is the intention of the Editors to print a list, as complete as may be, of regular subscribers for the Journal or of recipients thereof. The following is the beginning of such a list.

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CONSTITUTION AND BY-LAWS
OF THE
AMERICAN ORIENTAL SOCIETY.

With Amendments of April 1897.

CONSTITUTION.

ARTICLE I. This Society shall be called the AMERICAN ORIENTAL SOCIETY

ARTICLE II. The objects contemplated by this Society shall be :—

1. The cultivation of learning in the Asiatic, African, and Polynesian languages, as well as the encouragement of researches of any sort by which the knowledge of the East may be promoted.

2. The cultivation of a taste for oriental studies in this country.

3. The publication of memoirs, translations, vocabularies, and other communications, presented to the Society, which may be valuable with reference to the before-mentioned objects.

4. The collection of a library and cabinet.

ARTICLE III. The members of this Society shall be distinguished as corporate and honorary.

ARTICLE IV. All candidates for membership must be proposed by the Directors, at some stated meeting of the Society, and no person shall be elected a member of either class without receiving the votes of as many as three-fourths of all the members present at the meeting.

ARTICLE V. The government of the Society shall consist of a President, three Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Secretary of the Section for the Historical Study of Religions, a Treasurer, a Librarian, and seven Directors, who shall be annually elected by ballot, at the annual meeting.

ARTICLE VI. The President and Vice-Presidents shall perform the customary duties of such officers, and shall be *ex officio* members of the Board of Directors.

ARTICLE VII. The Secretaries, Treasurer, and Librarian shall be *ex officio* members of the Board of Directors, and shall perform their respective duties under the superintendence of said Board.

ARTICLE VIII. It shall be the duty of the Board of Directors to regulate the financial concerns of the Society, to superintend its publications, to carry into effect the resolutions and orders of the Society, and to exercise a general supervision over its affairs. Five Directors at any regular meeting shall be a quorum for doing business.

ARTICLE IX. An Annual meeting of the Society shall be held during Easter week, the days and place of the meeting to be determined by the Directors, said meeting to be held in Massachusetts at least once in three

years. One or more other meetings, at the discretion of the Directors, may also be held each year, at such place and time as the Directors shall determine.

ARTICLE X. There shall be a special Section of the Society, devoted to the historical study of religions, to which section others than members of the American Oriental Society may be elected in the same manner as is prescribed in Article IV.

ARTICLE XI. This Constitution may be amended, on a recommendation of the Directors, by a vote of three-fourths of the members present at an annual meeting.

BY-LAWS.

I. The Corresponding Secretary shall conduct the correspondence of the Society, and it shall be his duty to keep, in a book provided for the purpose, a copy of his letters; and he shall notify the meetings in such manner as the President or the Board of Directors shall direct.

II. The Recording Secretary shall keep a record of the proceedings of the Society in a book provided for the purpose.

III. *a.* The Treasurer shall have charge of the funds of the Society; and his investments, deposits, and payments shall be made under the superintendence of the Board of Directors. At each annual meeting he shall report the state of the finances, with a brief summary of the receipts and payments of the previous year.

III. *b.* After December 31, 1896, the fiscal year of the Society shall correspond with the calendar year.

III. *c.* At each annual business meeting in Easter week, the President shall appoint an auditing committee of two men—preferably men residing in or near the town where the Treasurer lives—to examine the Treasurer's accounts and vouchers, and to inspect the evidences of the Society's property, and to see that the funds called for by his balances are in his hands. The Committee shall perform this duty as soon as possible after the New Year's day succeeding their appointment, and shall report their findings to the Society at the next annual business meeting thereafter. If these findings are satisfactory, the Treasurer shall receive his acquittance by a certificate to that effect, which shall be recorded in the Treasurer's book, and published in the Proceedings.

IV. The Librarian shall keep a catalogue of all books belonging to the Society, with the names of the donors, if they are presented, and shall at each annual meeting make a report of the accessions to the library during the previous year, and shall be farther guided in the discharge of his duties by such rules as the Directors shall prescribe.

V. All papers read before the Society, and all manuscripts deposited by authors for publication, or for other purposes, shall be at the disposal of the Board of Directors, unless notice to the contrary is given to the Editors at the time of presentation.

VI. Each corporate member shall pay into the treasury of the Society an annual assessment of five dollars; but a donation at any one time of seventy-five dollars shall exempt from obligation to make this payment.

VII. Corporate and Honorary members shall be entitled to a copy of all the publications of the Society issued during their membership, and shall

also have the privilege of taking a copy of those previously published, so far as the Society can supply them, at half the ordinary selling price.

VIII. If any corporate member shall for two years fail to pay his assessments, his name may, at the discretion of the Directors, be dropped from the list of members of the Society.

IX. Members of the Section for the Historical Study of Religions shall pay into the treasury of the Society an annual assessment of two dollars; and they shall be entitled to a copy of all printed papers which fall within the scope of the Section.

X. Six members shall form a quorum for doing business, and three to adjourn.

SUPPLEMENTARY BY-LAW.

I. FOR THE LIBRARY.

1. The Library shall be accessible for consultation to all members of the Society, at such times as the Library of Yale College, with which it is deposited, shall be open for a similar purpose; further, to such persons as shall receive the permission of the Librarian, or of the Librarian or Assistant Librarian of Yale College.

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2. It is urgently requested that gifts and exchanges intended for the Library of the Society be addressed as follows: "The Library of the American Oriental Society, New Haven, Connecticut, U. S. America.

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4. Communications for the Journal should be sent to Prof. E. Washburn Hopkins or Prof. Charles C. Torrey, New Haven.

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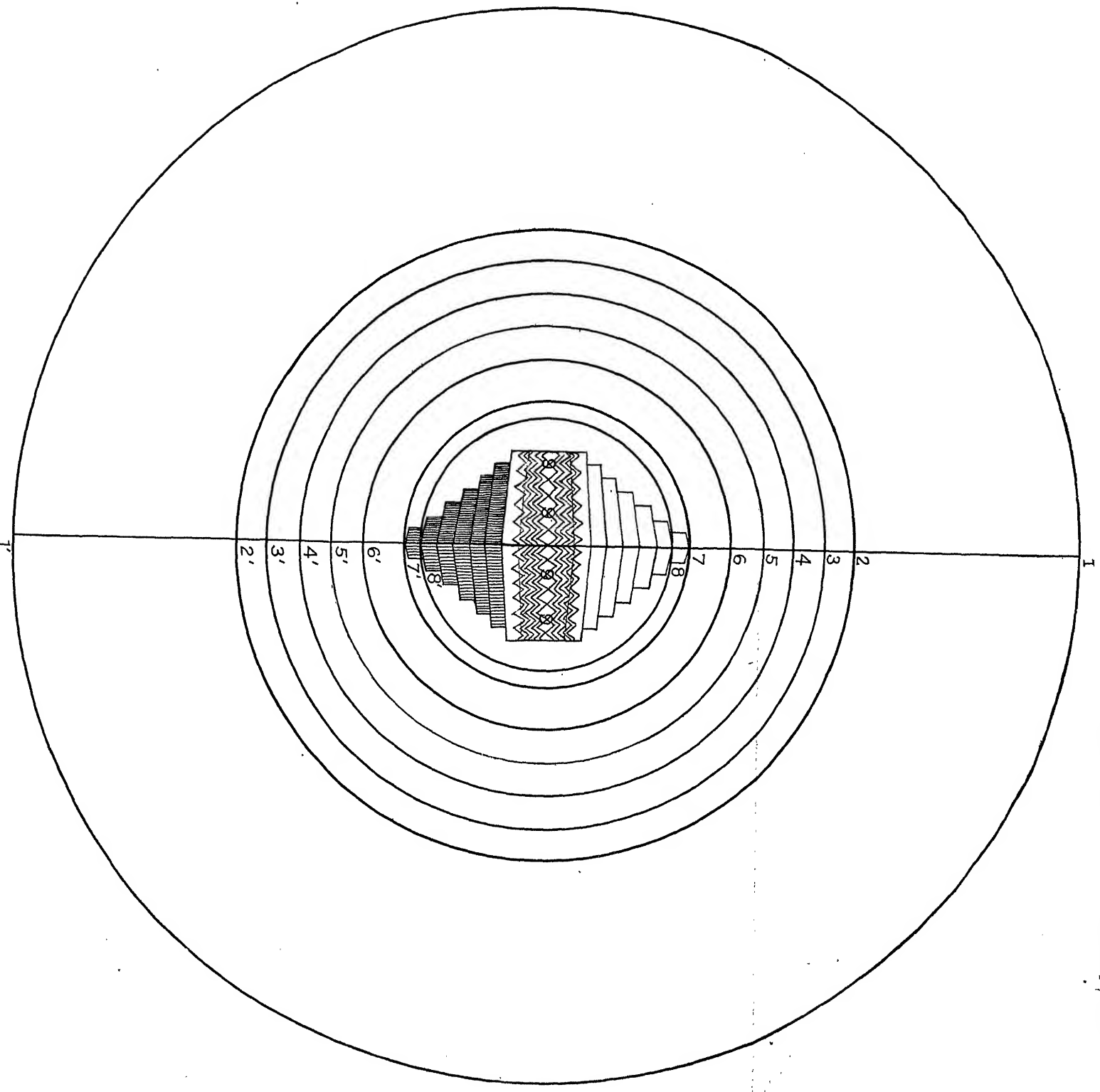
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KEY TO THE KOSMOS OF THE BABYLONIANS.

By WILLIAM F. WARREN.

See J. A. O. S. vol. xxii, p. 138.



- 1, 1' Globe of the Stars.
- 2, 2' Globe of Ninib.
- 3, 3' Globe of Marduk.
- 4, 4' Globe of Nergal.
- 5, 5' Globe of Ishtar.
- 6, 6' Globe of Nabu.
- 7, 7' Globe of Shamesh.
- 8, 8' Globe of Sin.

- 1 Abode of An-shar.
- 1' Abode of Nin-ki-gal.
- 1—7 "Way of Anu."
- 7'—1' "Way of Ea."
- 9 9, 9 9 Two of the four seas by which the Upper E-KUR is separated from the Nether.

N.L.
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